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of

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HISTORY AND 200th ANNIVERSARY

of

Union
Evangelical Lutheran Church

of

Salisbury, North Carolina

1774-1974

by

L. Aaron Lippard

Publication Date - August, 1974

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PREFACE

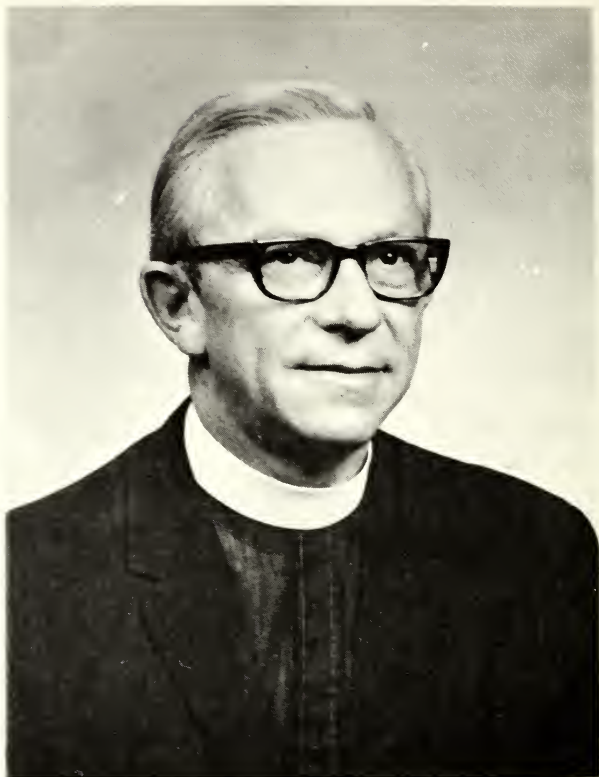
Over the years there have been historical sketches of Union Lutheran Church. Perhaps the earliest of all appears in the 1902 **HISTORY OF THE EVANGELICAL LUTHERAN SYNOD AND MINISTERIUM OF NORTH CAROLINA** by Bernheim and Cox. In later years, the **HISTORY OF THE LUTHERAN CHURCH IN NORTH CAROLINA**, edited by Morgan, Brown, and Hall, also furnishes a historical sketch of Union. In 1928 and 1929 two members of Union, Misses Mary Barringer and Ella Mae Lyerly, prepared a historical sketch which was printed in the **Salisbury Post**. The late William D. Kizziah, who had served as Register of Deeds of Rowan County, also prepared a sketch for the congregation.

This then is not the earliest history. Rather as we approached the celebration of our 200th Anniversary, it seemed good to draw as many separate threads as we could find together and endeavor to weave a more complete history of our congregation. There have been and there are still many unanswered questions. The absence of written records makes it so. The work which appears here is an attempt to take what we have and present the story of Union Congregation in an orderly manner.

It is hoped that in doing so we might be more appreciative of those persons who have meant so much to our congregation in the past, and that, as we trace the past into the present, we might be more aware of God's love and goodness — and in this awareness that we may be more useful instruments of His in His Vineyard.

A handwritten signature in cursive script, reading "L. Aaron Lippard". The signature is written in dark ink and is positioned to the left of the printed name.

Pastor L. Aaron Lippard



Pastor L. Aaron Lippard

SPECIAL NOTE OF THANKS

It seems expedient that a special notation of thanks and appreciation be issued on behalf of Union Congregation. Pastor Aaron Lippard has exhausted many tasking, uncountable, and, what probably seemed like, endless hours in researching and compiling this history. His efforts and obvious success, and most of all his interest, are to be so greatly commended. We are exceedingly grateful for this "treasure" of information about our founding and growth and for the preserving of our history for the sake of posterity.

So for us and for future generations, Pastor Lippard, we thank God for you and this lasting remembrance you have gifted to us at Union Lutheran Church.

BACKGROUND AND EARLY BEGINNINGS

There is so much history behind Union Lutheran Church. It would be nice to know it all, or even a small part. Ninety years ago there was a great deal behind the church, including the mystery. The author wondered who that kindred spirit was who put this article in the *Carolina Watchman* on November 29, 1883:

“ ‘Piny Meeting House’ was well known in the eastern part of the county a good many years ago, as a Lutheran Church five miles from this place on the Bringle Ferry Road. The land on which it was located was deeded in trust to Fredrick Fisher and Michael Brown. The original building was of hewn logs, subsequently twice weather boarded and painted. New floors were laid on top of the old ones. Within the last 5 or 6 years the congregation worshipping there have built a fine brick church, 40 by 60 feet. But it goes by the name of ‘Union Church,’ and the object of this notice is two fold; to find out when, why, and by what authority it took the name of ‘Union’; and whether or not the church records as far back as 1810 are still in existence.”

We wonder if that person ever received the information which was wanted! Evidently not, but it is good to know that there was interest and a searching for information way back then. Now let us begin by getting back behind 1810. One thing is certain — our history is tied up with the settling of Rowan County and the heritage which our forefathers brought with them.

In the **HISTORY OF THE LUTHERAN CHURCH IN NORTH CAROLINA**, we are told that the first known German to enter our state was a man called **JOHN LEDERER**. In the years 1669 to 1670, he was sent by the Governor of Virginia to explore the lands lying south and west of the James River. His explorations carried him as far south as the Santee River and as far west as Trading Ford, north of what is now Salisbury. Although we do not know his religious affiliation, no doubt his maps and descriptions of this new land were circulated among other Germans who were Lutherans and looking for a place to make their homes.

The first German settlers in North Carolina were a group of 700 who joined with a Swiss Immigration company and settled near what is now New Bern. An Indian Massacre the following year, and the failure of the leader of this company to live up to his agreement caused a great deal of distress, and there is no record left of what happened to this group which came to North Carolina in 1710.

The group on which we concentrate is the pioneers who were the backbone of our Piedmont Section and our Lutheran Church in North Carolina. The year 1743 has been chosen as the date of the beginning of the migration to North Carolina. So we shall call them the **1743'ers**. But they did not just land on the shores of North Carolina. Their route from Germany was not so direct!

Perhaps the real start of it was in 1682 as thousands of German Lutherans came into the port of Philadelphia. There was a steady stream of them over the next fifty years, flooding what was called "Penn's Woods." And of course as more and more came, and as the children grew up and started families of their own, land became more scarce and expensive. They looked for a way out, to greener pastures — where good land was more abundant and less expensive. Perhaps they had heard of their fellow countryman, **JOHN LEDERER**, who had looked south of Virginia. At any rate, there is in the Library of Congress at Washington an old map of Fry and Hefferson dated 1751 (**HISTORY OF THE LUTHERAN CHURCH IN N.C.**). It is interesting to us because it shows an old wagon road starting in Berks County, Pa., fifty miles west of Philadelphia, and running south 440 miles. As that map shows, it came into North Carolina into what is now Guilford and Alamance Counties and joined the **TRADING PATH** from eastern Virginia and North Carolina. (A marker of this **TRADING PATH** is on North Main Street near the old car Barn.) This **TRADING PATH** continued in a south-westerly direction and crossed the Yadkin River at Trading Ford. This is one path, a path which leads to our area! There is yet another path, a path which leads through what we now call Old Salem which joined the **TRADING PATH** near Salisbury. Still another path branched off near what is now Roanoke, Va. and went in a south-westerly direction into East Tennessee.

So with two of those three paths coming to where we now live, it is not too difficult to imagine our forefathers on their horses making the trip in a week — or being on this trail up to a month as they walked with their wagons carrying their household goods and their families. It must have been a rough trip from Berks County, Pa. to Rowan County, N.C. But it would not have been nearly as rough as the journey which had sent them from the Palatinate in Germany and the conditions from which they were being evacuated. Most of us who are of German Lutheran background can trace our forefathers' path from Philadelphia to Berks County, down a wagon trail to a place called the Trading Path, from which they branched out seeking a home place. As they crossed the Trading Ford, our immediate area was the first of the areas which these German settlers by way of Pennsylvania had an opportunity to settle.

Now we leave you to your imagination and what you know about your forefathers as to how they picked their land and cleared it. Our attention will be directed to the church life, or perhaps we should say the religious life of these German settlers of Piedmont North Carolina by way of Berks County, Pa.

No doubt as they came, they brought with them their Bibles and their Catechisms. Lutherans who had been raised in the tradition of the importance of the "Means of Grace" (the Word and the Sacraments) would not have left these either in Pennsylvania or in Germany. But as they came, they had no place to worship. And as they came, there journeyed with them other Germans, not just Lutherans, but those of the Reformed Faith as well. If we set the day of the beginning of their arrival at 1743, and accept the date of 1745 as the organization of both Organ Lutheran and Lowerstone Reformed congregations, we begin to get a picture of what happened.

In a graveyard of St. Peter's Lutheran Church in our area, there is a marker which depicts the site of the "Hickory church." According to Dr. Bernheim in an earlier history of the Lutheran Church in North Carolina, this Hickory Church was built of hickory logs on land which the members did not own — either those of the Reformed or Lutheran groups. These two groups later became Organ and Lowerstone Congregations, and built elsewhere. We don't have anything to go on here, but the chances are pretty good that it was at this place that those who helped found Union Church first worshipped!

During this time there was no Lutheran Minister in North Carolina. In 1772 a Christopher Rintleman and a Christopher Layerly volunteered to make the journey to Germany at their own expense and obtain the services of a Lutheran pastor and school teacher. They went by horseback to Charleston, S.C. where they caught a ship to London. Here they went to the Missionary Society which endorsed their cause, and they were helped in the amount of more than \$800 by the king, members of the court, and St. James Lutheran Chapel. Then they went to Hanover, Germany. Here the Rev. Adolph Nussman was called as pastor, and Mr. John Gottfried Arends as school teacher. Bibles, hymn books, catechisms, other books, and a communion set were provided. They returned by way of London and arrived in North Carolina in 1773. Pastor Nussman began preaching at the "Hickory Church" — just about half way between Union and the present site of Organ. So we have the backbone of the Lutheran Ministry in North Carolina. In 1774 Pastor Nussman moved to Cabarrus County, and in 1775, the school teacher Arends was ordained. Neither of these men was content to serve just the area in which he lived, but reached out to other areas.

All of this is a portion of our background — the port of Philadelphia, Berks County, Pa., and the road south, the "Hickory Church," and the arrival of Nussman and Arends — for it is out of all of this that we spring! Now as the birthing day approaches and we try to date this day, we run into difficulty. In fact we are not even sure of the year! There are questions which we can answer to some degree. We examine chronologically what we can find out about (1) The Building, (2) The Organization, and (3) The Land.

1 — THE BUILDING

The late William D. Kizziah, Register of Deeds in Rowan County from 1930 to 1949, prepared a sketch of our congregation. In this sketch he draws from the "Minutes of the Court of Pleas and Quarter Sessions of Rowan County." We now quote from this sketch of Mr. Kizziah's concerning the dating of the building which first stood here.

"The earliest reference made by the Rowan Court Minutes to what is now 'Union Lutheran Church' is found under the date of May Term of Court, 1771. This is the earliest reference that these minutes make to any church in Eastern Rowan County. I quote this reference as follows: 'The Road from Salisbury by the Dutch Meeting House to Henry Brooner's (Bruner's) Ford on the Yadkin River.' We know the exact location of Henry Bruner's plantation which would be near the end of the present Bringle Ferry Road that leads by Union Lutheran Church. We know that this road passed right by the plantation of the land that joined Union Lutheran Church, and therefore we have established fact that this church was there and had a road leading by it from Salisbury to Henry Bruner's Ford on the Yadkin River.

"On August 8th, 1771, three months later, the Court Minutes again provide written evidence that Union Lutheran Church was in existence at that date. The Minutes mention 'The Road that leads from the Dutch Meeting House to Edward Moore's store on the Yadkin River.' The old deeds show that the road forked after passing the church and took a southwestward direction to Moore's Ferry from the Bringle Ferry Road. We know that Moore's Ferry was down the Yadkin from Henry Bruner's Ford and on a fork of the present Bringle Ferry Road."

How that building came to be here is another question. There is really no answer. We do not know when it was built, and all we can do is guess. There are at least two possibilities. Remember that we have dated Organ and Lowerstone Congregations at 1745, but first worshipping and sharing the same building, the Hickory Church. This was temporary, and as they

were talking of moving to a new location, is it not feasible that during this period some of those adherents to the Lutheran Confessions — finding that they would be further removed from a Meeting House — might have built the structure which is referred to as the Dutch Meeting House in the 1771 Court Minutes? This certainly is one possibility, and probably the most likely. There is another possibility, however, and that is that it was built even earlier than we can imagine. At any rate there was a building here in 1771 — three years before the earliest date given for the organization of the congregation which we now call Union. If Pastor Nussman preached at the Hickory Church for a year, and then erected a log or frame church in 1774 at a new location, the old "pine Church" was standing prior to the church which preceded the stone structure at Organ — indeed, it was standing not only prior to the arrival of Nussman and Arends, but prior to Rintleman and Layerly's departure for Germany! And if the Salisbury Church, later called St. John's, was built soon after Mr. John Lewis Beard deeded a lot to that congregation in 1768, the "Pine Church" may well have been about the same age, and could not have been but three years younger! It was a landmark three years later according to Court Minutes! So even though the **HISTORY OF THE LUTHERAN CHURCH IN NORTH CAROLINA** dates the building at 1779, we know that a building was here at least 8 years prior to that — and perhaps a number of years before! Perhaps they began using the building with the dirt floors, but this we do not know either. We only know that over the years a great deal was done to the building. Certainly the oldest written record appears in the 1883 copy of the **Carolina Watchman**: "The original building was of hewn logs, subsequently twice weather boarded and painted. New floors were laid on top of the old ones." And from the **HISTORY OF THE LUTHERAN CHURCH IN NORTH CAROLINA**, we know that the building stood a little north of our present building (perhaps near the drive at the back of the graveyard, at the grave marked Robert O. Watson. The building was ceiled on the inside, and "there was a gallery on three sides, a high pulpit on the north side, a door in the south end and one in the side next to the graveyard." It is too bad that we do not know the dimensions, or the seating capacity, but the building must have been of fairly good size to accommodate a gallery on three sides!

2 — THE ORGANIZATION

As to the date of the organization of the congregation, we cannot be certain either. Different dates have been used, but that which Dr. Bernheim gives, and that which is given in the **HISTORY OF THE LUTHERAN CHURCH IN NORTH CAROLINA** is 1774. This would place the date just three years after we know that a building existed on the property, one

year following the arrival of Nussman and Arends from Germany, and one year prior to the ordination of Arends, who is credited with the organization of the congregation. We do know that according to the Communion Record of Pastor Arends in the Organ Church records he lists the following from the Pine Church as communing for the first time on September 7, 1778: Catherine Abedshine, Anna Mariah Earnhardt, Elizabeth Brown, Catherine Brown, Eva Earnhardt, Elizabeth Hartman. There is also this communion list, captioned — "In Pine Church, 3 Trinity, 1782." The names of the men appear on the left side, and those of the women on the right, and the spelling is as it appears, even though it may seem wrong!

Daniel Luttell
Jacob Fisher
Henry Brunert
John Egrig
John Eller
John Hess

Christian Ehrig
Mariah Elizabeth Besinger
Mariah Elizabeth Keyer
Anna Mariah Brunnert
Mariah Eva Fisher
Philipena Eigner
Susanna Waller
Eva Hartman
Catherine Waller
Marlena Boland
Susanna Eller
Mariah Closs Kohler
Catherine Bonaker

3 — THE LAND

Once more we can quote from Mr. Kizziah's sketch:

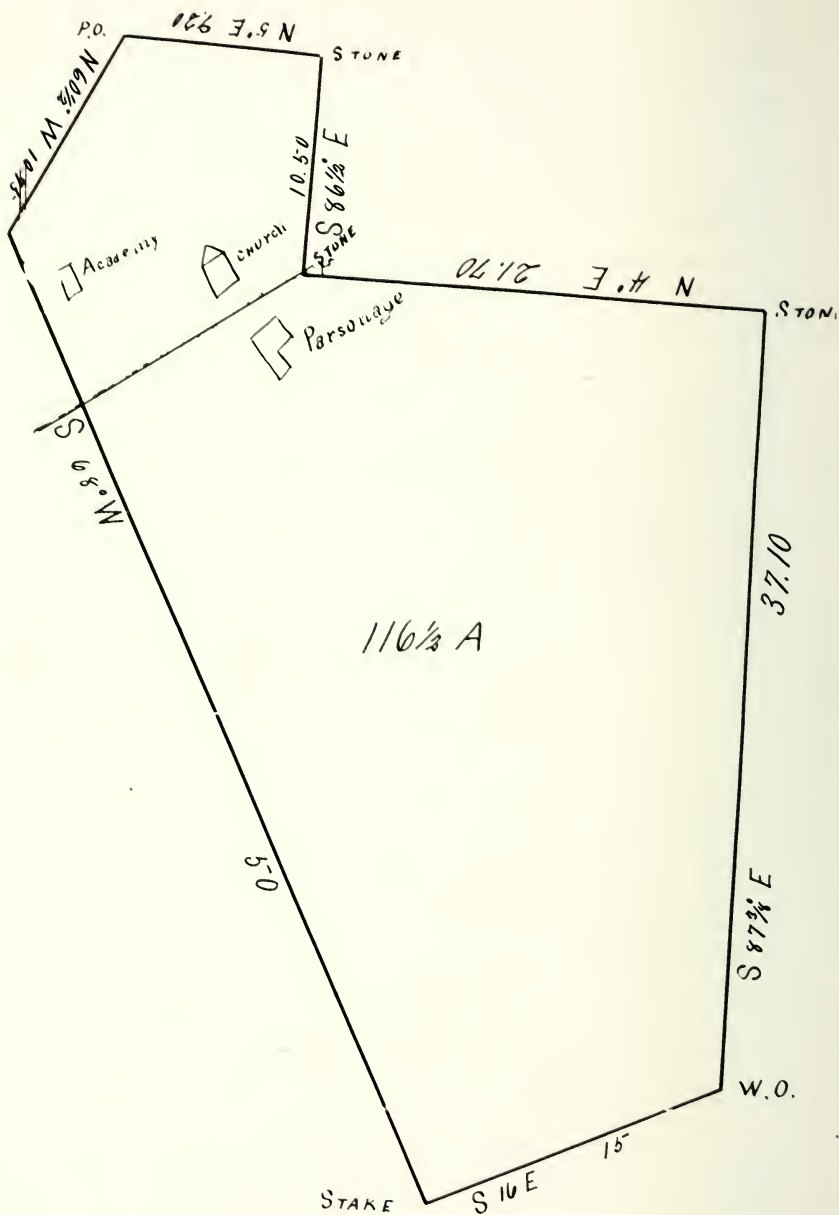
"Entry No. 783, dated May 7, 1778. 'Michael Brown (who built the Old Stone House, and Frederick Fisher enter 200 acres of land adjoining Conrad Brem and Fredrick Fisher, including the Pine Meeting House and Spring.'

"It was not until 1793 that the grant was actually made, which was customary in those days, and when the transaction was completed, the church took only 118 acres of the Entry. This was also customary, for a person to take only part of an entry or transfer it to some other person. The church had been built on public land originally and then it was decided to have a permanent location, so they took the proper legal course by filing the Entry Claim and securing the grant in due course.

"Grant No. 2202, Dated Nov. 27, 1793, issued to Michael Brown and Fredrick Fisher, (Trustees for the Dutch Pine Meeting House) registered in the Register of Deeds Office, Deed Book 19, page 744-45, for the following described tract of land:

“To Michael Brown and Fredrick Fisher in Trust for the Dutch Pine Meeting House, a tract of land containing one hundred and eighteen acres, lying and being on the West side of the South Fork of Crane Creek, Beginning at the large White Oak near the Meeting House, Conrad Bren’s Corner, and running South Sixty-two Degrees West, 50 chains to a Black Oak; then East thirty-seven Chains to a black oak; then North 21 chains to a Hickory; then East 10 chains and 50 links to a Red Oak; then Eight Chains and Seventy Five links to a Post Oak, then to the beginning.’” The cost of the land was 50 shillings per 100 acres, the accustomed rate for government land.

So there was a building, there was a congregation, and there was the Entry Claim and the Grant. In this period of time it had been called the Dutch Meeting House, the Dutch Pine Meeting House, and the Pine Church — from Court Records, the Deed, and Church Records. Two of those first three names designate the material which was used — pine wood. Two designate the make-up of the founders of the church — Dutch, for so the Germans who came by way of Pennsylvania were called. Not yet was the name Union used, at least as far as we know. It is in the 1810 Minutes of Synod that Union appears for the first time, where as Rev. Storch’s pastorate is listed, among those congregations listed is — “Pine, now Union.” That is another story which cannot be told apart from the organization of a Synod, and as we shall see, the Pine Church and her Dutch Members have a part in that also!



THE LAND

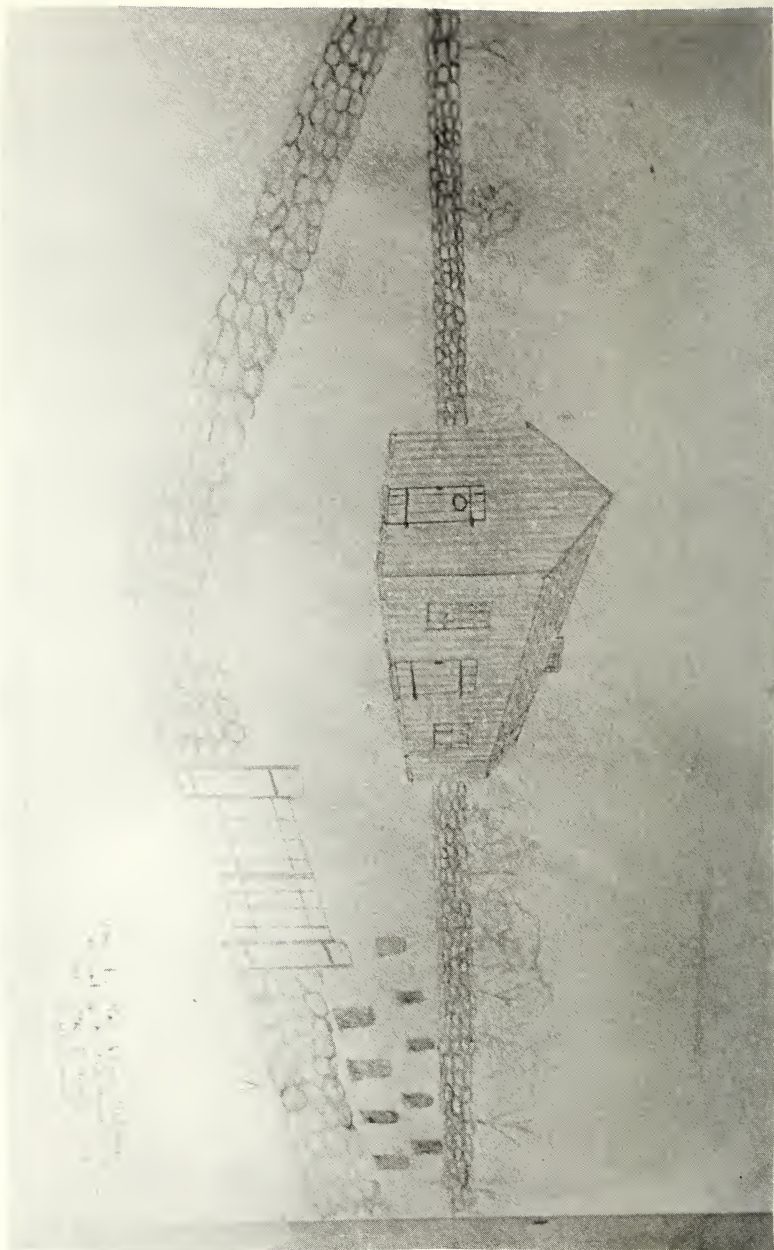
State of North Carolina
Rowan County

The above plat represents
a tract of land surveyed for Paul
Peele and Milas Walton Trustees for
Union Church bounded as follows
to-wit:- Beginning at a stone John
Goodmans corner thence $S 68^{\circ} W$
50 ch. to a stake Thomas Ellus corner
thence $S 16^{\circ} E$ 15 ch. to a White Oak
stump Thomas Ellus corner thence
 $S 87^{\circ} E$ 37.10 ch to a stone Shivers
corner thence $N 4^{\circ} E$ 21.70 ch to a
stone on the south side of the
Salisbury road thence $S 86^{\circ} E$ 10.50 ch
to a Red Oak stump and stone thence
 $N 5^{\circ} E$ 9.20 ch. to a Post Oak thence $N 60^{\circ} W$
10.75 ch to the beginning containing
116 $\frac{1}{2}$ acres.

C. W. Miller C. S.

Jan. 21-1899

OLD PINE CHURCH (Illustration by Mrs. Vance Mahaley according to the description of Mr. B. Holmes Miller)



It was during the pastorate of Pastor Arends that Michael Brown and Fredrick Fisher had made the entry of 200 acres of land for the Dutch Pine Meeting House, May 7, 1778. Before that grant was ever made, certain things happened. Pastor Arends had moved to Lincoln County in 1785, and the congregations which he had served were without a pastor until 1788.

Following Pastor Arends' move to Lincoln County, Pastor Nussman was in correspondence with a Dr. Velthusen who was a member of the Theological Faculty in Helmstaedt, Germany. It was largely through Dr. Velthusen's interest that literature was provided to meet the needs of Pastor Nussman's people, and that future ministers came from Germany. The Rev. Christian Eberhard Bernhardt came to Georgia in 1786, and then the next year moved to North Carolina to serve parishes in Forsyth and Stokes Counties.

In 1788, the Rev. Carl Augustus Gottlieb Storch arrived in Rowan County. The Rev. Jethro Rumble in his **HISTORY OF ROWAN COUNTY** refers to Pastor Storch as the "apostle of the Lutheran Church in Rowan County." Pastor Storch was ordained in Germany and sent out by the Helmstaedt Missionary Society. He was a native of that town and received his education in the schools and the university of that town. Sailing for America, he arrived in Baltimore on June 27th, and then traveled by water to Charleston, S.C., where he purchased a horse and came by horseback to Pastor Nussman's home near St. John's, Cabarrus. But how he came to serve Organ, the church in Salisbury, and the Pine Church is an interesting story itself. It wasn't really meant to be — but how fortunate we were that it happened. We quote the following from an account translated from the old German churchbook of Organ:

"In 1788, at the desire and petition of Nussman, a preacher, viz: Charles Augustus Gottlieb Storch, was sent from Germany, who according to Nussman's assignment was to go to Stinking Quarter in Orange County. Various circumstances transpired, so that he did not wish to go to Stinking Quarter, but resolved to take charge of the congregation at Organ Church and the one in the town of Salisbury. He entered his services in the former on the 26th day of October, 1788, idest, the 23rd Sunday after Trinity, and in the town the 2nd of November, idest, the 24th Sunday after Trinity of the same year."

So we get a picture of how Pastor Storch came to Rowan County. It would be good to know when he first preached in the Pine Church, but we do not have this information. Dr. Bernheim quotes from Pastor Stor-

ch's Journal in which he writes, "Three congregations elected and called me, namely: the one in Salisbury where I first took up my residence, the 2nd, named Organ Church, on 2nd Creek, 10 miles from Salisbury; and the 3rd, Pine Church, which however I had to resign, and now only serve 2 congregations, Salisbury and Organ Church." We cannot be sure how long Pastor Storch served at the Pine Church, nor on how many occasions. We do know that according to the minutes of the Convention of Synod in 1810, "Pine, now Union" is listed as one of the congregations which he served. At that time he was serving seven congregations: "Zion's or Organ; Buffalo Creek or St. John's; Irish Settlement, now Luther's Chapel; Pine, now Union; Crooked Creek; and Bear Creek, now Bethel." Also, Dr. Bernheim quotes from Pastor Henkle's Report on the Condition of the Lutheran Church in North Carolina in 1806: "In the vicinity of Salisbury, Rowan County, there are three strong Lutheran Congregations, which have been served by the Rev. Charles Storch for nearly 20 years."

It might be interesting to quote from Rev. Rumble's **HISTORY OF ROWAN COUNTY** at this point. In speaking of Pastor Storch, he writes: "Upon his arrival he took charge of the Salisbury, Pine and Organ Churches. The Pine Church — now called Union — he soon resigned, and the next year began to preach in the 'Irish Settlement,' once a month, for which he was promised thirteen or fourteen pounds, about thirty-five dollars. His salary for the two churches of Salisbury and Organ was eighty pounds, paper money, equal to two hundred dollars. The fees for funerals and marriage ceremonies averaged one dollar each, and may have amounted to fifty dollars annually, the whole amounting to nearly \$300. With the simple habits of those early days, and the cheapness of the necessities of life, his salary of \$300 was more liberal than the average minister's salary of these days. Besides having charge of these three churches, Mr. Storch had charge of a small German school in Salisbury, and gave instruction in Hebrew to some pupils in the Salisbury Academy. Whether he realized any income from the schools is not known. Not long after this he married Miss Christine Beard, daughter of John Lewis Beard, and lived in the house on the corner of Main and Franklin streets. After this he removed to what is now known as the Chilsom Place, one and a half miles east of Salisbury. A few years afterward he gave up the Salisbury Church, and moved ten miles South of Salisbury on the New Concord Road, convenient to his three churches, Organ, Savitz's, and Dutch Buffalo."

What were those years like — as one century was dying and another was being born. It was a time when stocks were at the Court House in Salisbury, and very likely the Court House was the one which was erected in 1753 on the square: "frame-work, weather-boarded, thirty feet long

and twenty feet wide, a story and a half high, with two floors, the lower one raised two feet above the ground.” (**Rumple’s History**) And the stocks were used! Pastor Roschen, a contemporary of Pastor Storch, arriving in North Carolina from Germany in 1789, and returning to Germany in 1800, speaks of visiting Pastor Storch, and as they went through Salisbury, they did not see nor had they heard of Germans being in the stocks. Dr. Bernheim gives us this information in quoting from Pastor Roschen’s Journal, although we might be prone to think that Pastor Roschen would have been prejudiced in favor of the Germans! And we get some idea of church life at the turn of the century as Dr. Bernheim quotes Pastor Roschen: “We all preach in black clothes and a collar, but mostly without a gown, and oftentimes in our overcoat, during bad weather in winter. I endeavor to make the Divine Service as impressive as possible, and suitable to the occasion, but as simple as I can. I discourse not shorter than three-quarters of an hour. Baptisms follow the sermon, in presence of the whole congregation. When Communion is administered, the preparatory service is on Friday or Saturday preceeding.”

Some important things happened following Pastor Storch’s arrival in Rowan County. As far as our own congregational history is concerned, the date is November 27, 1793 – the time when the grant of 118 acres was taken. This was 15 years after the entry for 200 acres, 22 years after we know that a church was on the property, and 5 years after Pastor Storch’s arrival. Things did seem to move at a relatively easy pace!

The second and perhaps most significant is shown in a quotation from the **HISTORY OF THE LUTHERAN CHURCH IN NORTH CAROLINA**: “In his diary for 1803, Paul Henkel writes, March 20th I went to Pastor Storch and made this proposition to him: That we arrange a kind of Conference for the union of our (Lutheran) ministers in the state, in order that we might further the education of our young men that have the ministry in view. I next went to Pastor Miller in Lincoln County and he agreed to the plan, and then together we went to Pastor Arends, who, though old and almost totally blind, agreed to attend. Thereupon on the third Sunday after Easter, services were held in the so-called Pine Church, four miles from Salisbury, Friday, Saturday, and Sunday, to which a vast host of people came. On Monday the preachers met with a number of delegates in a house in town. Thus the foundation of the institution was laid to which up to the present time the parts of a building have been added.”

And so it was, that the Pine Church – some 32 years after we know that a structure was here, and 29 years after Pastor Arends must have organized the congregation, and 10 years following the land grant – was host to those first services out of which a Synod was to come into being on the

Monday following! The pastors present were J. G. Arends, Carl A. Storch, R. J. Miller, and Paul Henkel. With them on that Monday were fourteen lay delegates from the congregations of Pastors Arends, Storch, and Henkel and from vacant congregations. Drs. Bernheim and Cox state that "there are good reasons for believing that Organ, St. John's of Salisbury, Union, Lutheran Chapel, St. John's of Lincoln County, Reformation, St. Luke's and Pilgrim of Davidson County, Richland, St. Paul's of Alamance County, Lau's, Frieden's, Beck's, and Nazareth congregations were represented."

Pastor Arends was elected the first president of the synod, and Pastor Miller was elected the first secretary. There was no treasurer until 1812. Pastor Storch was elected president in 1806 and served through 1812. He served again as president in 1813-14, and 1816-20, and in 1823.

On October 17, 1803, the adjourned meeting of Synod was held in Lincolnton and a proposed constitution was adopted. The following year Synod met on October 21st at Leonard's Church (Pilgrim), Lexington. Very little business was transacted because "nearly all ministers were unfitted for duty because of sickness. It was resolved that a special conference be held at Pine Church, Rowan County, the following April for the purpose of ordaining Rev. Philip Henkel. . . ." (Minutes of Synod, 1804). So the third meeting of Synod was held at the Pine Church, and arrangements were made for the ordination of Philip Henkel. In his diary, Pastor Storch reports that he was ordained at "My second Church" Pilgrim, April 28, 1805.

Little more is known following the 1806 report which appears above concerning the three strong churches in Rowan County which were served by Pastor Storch, and that in the 1810 Minutes of Synod the Pine Church now takes the name of Union and is one of the seven congregations served by Pastor Storch. One thing that is evident in the life of the congregations at that time was the awareness of a need, which certainly must have been felt in all of them. The minutes of the 1812 Synodical Convention state: "As many of our children have no opportunity to receive instructions by a regular school, it was resolved that Sunday Schools should in all our congregations be publicly recommended from the pulpit."

The following year, 1813, the Pine Church is mentioned in the Minutes of Synod: "A petition from the congregation at the Pine Church, signed by the elders and some others praying for the ordination of J. W. Meyer, whom they have chosen as their minister, was read, and a committee, consisting of the Brothers Storch, Miller, Shober, Market, and Sherer, was appointed for them, or a majority of them, to consider the same and make a report." The request could not be granted, but it was stated that he, that

is J. W. Meyer, "shall receive full authority as a catechist, and be ordained at the next convention of synod if satisfactory evidence of his worth and qualifications be granted." Mr. Meyer was never ordained, and in 1817 his name was taken from the ministerial roll. He served New Bethel, Stanley County from 1814-1817. In his life sketch, we read that he spent the rest of his useful life teaching in the Davidson County Schools.

Besides this bit from 1813, the years between 1810 and 1826 are blank with the exception of two small items. One of these is a line in the **HISTORY OF THE LUTHERAN CHURCH IN NORTH CAROLINA** under Union, where a Daniel Jenkins is credited with serving the congregation in 1823. It may have been, but it is doubtful since Mr. Jenkins was born in Maryland and received his A.B. from Gettysburg College in 1831.

We get an idea of these years from the Minutes of Synod, 1820, as — "Pine Church petitions for a minister." (Notice that it is still called the Pine Church, at least part of the time.) In response to this Pastor Storch and Candidate Dan Walcher were appointed to visit the congregation every four weeks. So we get a picture of the way that the Synod sought to provide ministerial services for vacant congregations, enlisting neighboring pastors to lend their support. During the years 1810-1826, Organ had been served by Pastor Storch until 1823, and then by Pastor Daniel Scherer from 1823-1829. It is quite possible that these two men, along with others from the Lexington area as was Mr. Walcher, would be called upon to supply. From 1788 until 1826, St. John's of Salisbury lists no pastor until the Rev. John Reck who served both St. John's and Union. The dates of his pastorate are given as 1826-1831.

During Pastor Reck's pastorate, a few pictures of our congregation emerge. At the 1827 meeting of Synod, Jesse W. Walton, Esquire was a delegate from Union. Pastor Reck was serving the church at Salisbury, Union and St. Michael's. Union is reported as having given \$4.00 to the Synodical Treasury! In the report of the actual state of religion of the various congregations, this appears in the Minutes of Synod: "In the bounds of Union, an evident moral and religious reformation has been effected; a Sunday School has been established this spring, and has increased to 120 pupils and 20 teachers, and is only in its infancy. It has already provided the most salutary effects on the children and their parents." Was this the beginning of a Sunday School, or had there been one before? We do not know, but it was "established" at this time.

In 1828, the Synod held its convention at Union. Pastor Reck was elected secretary, and served as such until the fall of 1829. We can therefore date the old pulpit Bible which is in the archives of our church and in which is written, "This Holy Bible is the property of the Lutheran church

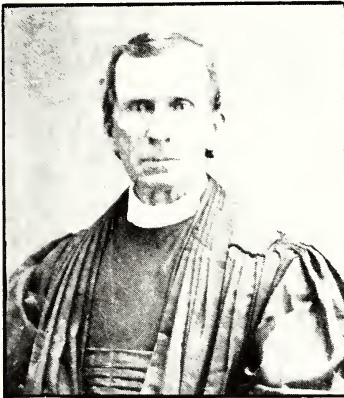
and secretary of the Lutheran synod of N.C. and adjoining states."

What would it have been like to have attended that Convention of Synod? A "Communicate" article to the **Western Carolinian** appears in the May 20th, 1828 issue of this early paper:

"The Evangelical Lutheran Synod of North Carolina and Adjacent States, convened at Union Church (Rowan County) on Sunday, the 4th. An unusual congregation was present on this occasion and a part of the services of the day were conducted in the open air, inasmuch as the church (though large and surrounded by galleries on three sides) could not contain more than one-third of the numerous assembly. The solemn ordinance of the Holy Supper, however was administered in the holy temple, where a large portion of the children of God united in the sacred duty of celebrating the Saviour's love." And the article continues, speaking of sermons being preached daily in the course of the sessions, and prayer meetings being held in the evening at different houses in the neighborhood.

THE ROTHROCK DECADE

This section is misnamed on two counts. First, there are three pastors listed in these years 1833 - '44, and five pastorates if we accept the listing in the **HISTORY OF THE LUTHERAN CHURCH IN N.C.** Second, the **LIFE SKETCHES OF LUTHERAN MINISTERS** lists Pastor Rothrock as serving Union for only 6 years. We simply do not know. In the Congregation's Historical Sketch, he is given credit for having served the congregation on three occasions: (1) 1833 - '35; (2) 1837 - '42; and (3) 1844. Perhaps the third time was supply. At any rate, his influence is the predominant one, not only of this decade but reaching from this decade to others, as we shall see. Between his first and second pastorates, Mr. Daniel Jenkins, a licentiate, served in 1836. Between Pastor Rothrock's second and third pastorates at Union, the Rev. William Artz served in 1843.



Pastor Samuel Rothrock

Pastor Rothrock's influence was felt throughout the synod, and especially in our area during the 19th century. His life almost spans the century (1809 - 1894), and his service as a minister covers better than half a century (1833 - 1894). He served as treasurer of the N.C. Synod 5 terms, as secretary 5 terms, and as president 10 terms. He also served twice as president of the Southern General Synod. With the exception of 16 months in 1835, '36 in which he served in Pennsylvania, his entire ministry was in North Carolina. He is buried in Union

Graveyard. A son, Milas Luther died at 2 years of age during Pastor Rothrock's first pastorate and is buried here. In 1851, a daughter C. Lucetta J., 4 years and 8 months died and was buried next to her brother. When Mrs. Rothrock died in 1890, she was buried in the graveyard, and then Pastor Rothrock in 1894.

Pastor Rothrock was licensed in 1833, and in 1834 the Minutes of Synod report: "A petition from Union for the continuation of the Rev. Samuel Rothrock among them and that he be ordained." At that time, Pastor Rothrock was serving St. John's, the New Meeting House (St. Paul's), and Union. He was ordained in 1834, and in the 1835 Minutes of Synod, Pastor Rothrock reported serving three congregations in which he

had baptized 36 children and 3 adults, confirmed 42, had 240 communicants, had 20 funerals, and no Sunday Schools. The Sunday School which had been started in 1827 and proudly boasted 120 pupils and 20 teachers at Union was a thing of the past! But something must have been kicking around, although it was not to mature for a number of decades!

In his diary, under the date of Saturday, January 24, 1835, Pastor Rothrock writes that he "attended a meeting at Union Church to consult on building a parsonage on the land belonging to the church." There is no further report, and certainly nothing happened at that time. It is significant to realize that there was at least some talk at this early date of a parsonage. We wonder if this itself was not something of the Rothrock influence. Certainly the seed was there, waiting to germinate.

Following the departure of Pastor Rothrock to Pennsylvania, the Rev. Daniel Jenkins served Union Congregation. In the Minutes of Synod we read of Union petitioning Synod for the labors of the Rev. Daniel Jenkins among them and that his license be renewed for one year. Mr. Jenkins was never ordained. In 1836 he is listed as serving Bethel, Beck's, Coldwater, Sandy Creek, and Pilgrim's, as well as Union. Mr. Jenkins must have been an unusual man. He came from Maryland in 1833 and returned there in 1836. He is credited with something new, but perhaps Dr. Bernheim's History tells the story best:

"The revival system or 'new measures,' as it was then called, was not introduced into the N.C. Synod to its full extent until the year 1835, when the Rev. Daniel Jenkins, from Maryland, introduced it in his congregations." This new system made for a lot of opposition, both among the clergy and the laity. It may have been at this time that there was some kind of arbor here at Union, the knowledge of which has been handed down to many of our members even at the present time. In speaking of these new measures, Dr. Bernheim writes, "Frequently the 'new measures' accomplished more harm than good! And to use a paradoxical expression often quoted, several churches were 'revived to death.'" Certainly this was quite a change from the staunch Lutheranism of Pastors Arends, Storch, and Rothrock.

And perhaps it is this which we also see voiced at the 1836 Meeting of Synod. As the Ministerium met during that convention, we have this report which voices something of the temper of things in Union Congregation: "Resolved, that we regret that a portion of Union Congregation has withdrawn from the Pastoral district of Salisbury and that dissatisfaction prevails in the same; and under existing circumstances we do not deem it expedient to grant the request of the Petitioners." We wonder if that which was happening was a result of the "new measures," but we do

not know. It is significant to notice that during this period there was dissatisfaction within the congregation, and a withdrawing of a portion of the congregation from the pastoral district of Salisbury. Is this the reason why we have no records of any kind back beyond this period? Can this be that which led to the organization of Providence Methodist Church in 1839? Again, we do not have the answers!

In 1836, Pastor Rothrock returned to Rowan County, serving St. John's, St. Paul's, and Union Congregations. In 1838 he lists baptizing 43 children and 4 adults, 280 communicants, 0 received by letter, 56 confirmed, 0 Bible Classes and 2 Sunday Schools. We wonder whether Union had a Sunday School at this time. In 1841 Pastor Rothrock served Union, St Paul's, St. Matthew's, St. Stephen's, and Luther's Church, but in 1842 it was just the first four of these congregations which he served.

Pastor Rothrock's diary during these years speaks of his activities — farming, visiting, catechizing, preaching, gunning (hunting), and fishing among other things. On Wednesday, April 10, 1839 he writes that he "called at Union Church to see the church land surveyed." Perhaps the reason for it appears later on in the year, but all in good order. On August 3, 1839 (Saturday), he speaks of beginning catechization at Union Church. It would appear that this catechization must have been every other week for eight sessions, for in his diary of 1843 he lists the following dates of catechization at Union: July 1st, 15th; August 5th, 19th; September 2nd, 14th, 30th; October 13th, and then on Saturday, October 14th, there were 3 adults baptized and 18 confirmed. Since it was the custom to have a preparatory service on Friday or Saturday before Communion, we can well imagine that a Communion Service was held the day following Confirmation.

It was during Pastor Rothrock's first pastorate at Union that we noticed the germ of concern about building a parsonage — January 24, 1835. It was during his second pastorate that something else emerges which was not to bear fruit until much later. His diary reads: "Sunday, November 17, 1839 — Preached at Union Church from John 14:15, then held an election for Church Council and took the vote of the congregation in relation to the building of a schoolhouse." There is no report of the vote, but the seed was there. There was some thought. We can only speculate as to what really happened, but during those two pastorates at Union (1833-35, 1836 - 42) something good was happening. And it is quite significant that there should come up something about a school house in 1839, even though the congregation was not to do anything until 1892— for according to the biographical sketch of Pastor Rothrock in **Life Sketches of Lutheran Ministers** — "Voting in 1839 for the first time, he voted 'for Charles Fisher for Congress and for free schools.' "

Following Pastor Rothrock's second pastorate at Union, the Rev. William Artz is credited with serving the congregation. Here we are confronted with one of the many conflicting claims that show how difficult it is to date a pastor's service during this period. The Minutes of Synod list Pastor Artz as serving Zion and Union, although Organ (Zion) does not list him as pastor until 1866! At this time congregations to the east — Coble's, Frieden's, Low's, Richland, and St. Paul's, Alamance — claim Pastor Artz. From east of Greensboro to Union in 1843 would have been some undertaking, especially with six congregations! Since Pastor Artz was president of Synod in 1843, it might well be that he tried to occasionally supply some of the vacant parishes, and Union was one of them. (We are fortunate in having in our congregational archives several hand written and hand bound funeral sermons by Pastor Artz and one of his Bibles which Mr. Allen Merrell obtained for us.)

Pastor Rothrock is credited with his third pastorate at Union in 1844. This may also have been a period of supply. He is listed as supplying St. John's, Salisbury in 1844-45. In 1844 he began his first of three pastorates at Organ. This first pastorate at Organ continued until 1866!

THIRTY MIDDLING YEARS

These years to which we look now might also be called the "Thirty Muddled Years." They seem so very ordinary, so very confusing, and they must have been so very difficult and depressing. From the end of Pastor Rothrock's second pastorate in 1842 until the beginning of Pastor R. L. Brown's pastorate in 1874 are the years to which we look. In this thirty-two years period, Union Church lists twelve pastorates and two vacant periods in the sketch of the congregation in the **HISTORY OF THE LUTHERAN CHURCH IN N. C.** There is no doubt another pastorate so brief that it is not listed here although it is referred to in the 1850 Minutes of Synod! Yes, it is quite a muddled period of time. In these thirty-two years there are thirteen pastorates, and with one of eight years, how short are the other twelve!

The Rev. J. B. Anthony served Union in 1845, '46; during these years St. John's, Salisbury lists him as a supply pastor. Pastor Anthony was ordained by the Methodist Church in 1832 and received by the N.C. Synod in 1844. While he was at Union, Synod met here in 1846.



Pastor William G. Harter

The Rev. W. G. Harter served Union from 1847 to 1850. In this period of time he is also credited with serving St. Enoch's ('41-'49), New Bethel in Stanley County ('41-'56), and St. James, Concord ('43-'54). We could well call these muddled years with some of the congregations which were together! During this time we get a picture of the other pastor who must have been at Union briefly. Pastor Harter is listed as pastor of St. James, Bethel, and Union, but in the Minutes of the Ministerium in 1850, we have this: "Brother Hopkins was then called to show reasons for resigning Union Church."

Mr. B. N. Hopkins was licensed in 1849 and never ordained. He is listed as the organizer of Beth Eden, Newton in 1850 after taking charge of that mission from Pastor Benjamin Arey. He also organized Salem, Salisbury on August 18, 1850. Perhaps he was spreading himself too thin! He was removed from the clerical roll in 1853. The evidence is good that he did indeed serve Union.

In our oldest record book, dated on the front page at January 3, 1850, we have a "Record of Baptisms." The first three children named are bap-

tized by three different pastors, and two of them before this record book was purchased. All of these children had the same parents! We just wonder if the father of these children, Mr. Henry Barringer, did not start the book. From this page we get the information that Rufus Alexander, who was the child of Henry and Marien Barringer and born on December 13, 1844, was baptized by J. B. Anthony on April 19, 1845. George Monroe, of the same parentage, was born on December 21, 1848 and baptized by B. N. Hopkins on April 1, 1849. Jacob Worth, again of the same parentage, was born on December 22, 1850 and baptized on March 1, 1851 by L. C. Groseclose. So if Mr. Henry Barringer did not make these entries, we can only conclude that the information of those previous baptisms in his family was probably received from his old Family Bible! These were complicated times!



Pastor L. C. Groseclose

The Rev. L. C. Groseclose is supposed to have had two pastorates at Union — in 1851, and then again from 1857 to 1865. In Pastor Groseclose's biographical sketch, however, it is said that he supplied St. John's and Union in 1851.

The Rev. Simeon Sherer is the next pastor to serve at Union. Here again, the records do not agree. His first pastorate was either 1851-'53, or 1852-'54. At any rate from the Minutes of Synod in 1852, we get the following report which certainly must have been for the preceding year. There were 8 infants baptized, 125 communicants, 3 confirma-

tions, 1 restoration, 2 expulsions, 3 deaths, and 1 prayer meeting. And this is probably the earliest picture of the size of Union, for Pastor Scherer was serving Union alone!

The first church, the Pine Church, was still being used and would be for twenty-five more years. There is a note in the Old Record Book as follows: "Paid George M. Smith for work done on Union Church, October 21st 1854 — the sum of \$128.00. John Ketchy" And there is the note which served as a receipt: "Received the above amount in full. October 21st 1854. George M. Smith"

Work was being done to keep the building presentable. As the Rev. B. C. Hall served Union in 1855, there is another receipt in the old record book for work done on the Pine Church: "Received of William A. Walton treasurer of Union Church for painting said church Seventy Eight dollars and fifty cents, March 28th 1855." The signature is not plain but appears to be "Elailim."

On the very back page of this old book, we have the name "L. C. Groseclose" and then following it there are marks as if a count were being made. This is followed by this sentence: "The above is the result of the election held for L. C. Groseclose according to appointment. 21 votes." This might well mark the beginning of the longest pastorate during this period, and again it might mark that term of supply in 1851. We don't know!

In 1857 Pastor Groseclose began serving Union and St. John's, a pastorate which was to continue until 1865. During this time he also served Dutchman's Creek (Reformation, Davie County for two years, '61 - '63.) So for a few years there is some semblance of a stable parish alignment. In 1858 we see Pastor Groseclose's report on Union and St. John's: "30 infants and 8 adults baptized, 175 communicants, 23 confirmations, 3 restorations, 14 dismissals, 10 admissions, 20 funerals." The total local contributions were \$200, and \$20 for benevolence!

We are fortunate that the Minutes of Synod for 1861 through 1863 have a brief summary of some of the pastors' statements concerning the "State of Religion" in their charges. Here is what Pastor Groseclose said for publication: 1861 - "The state of Bible piety in my charge is not what I would wish it to be among my membership - especially in town. The attendance on the word preached is, however, better than at any former period. Prayer meetings well attended until last few weeks. Sabbath Schools more flourishing than I ever saw them."

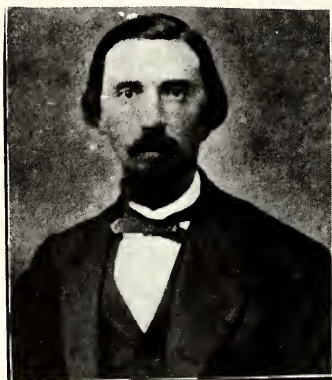
1862 - "In the Salisbury pastorate, the state of religion is, under all circumstances by which we are surrounded, as favorable as could be expected. The Lord, while chastening the nation for its sins, has not utterly forsaken His people who call upon Him with the prayer of faith. In a meeting at Union Church there were 55 professed conversions, and 39 additions to church membership."

1863 - "The state of religion in my charge is not flourishing as in years past. Some of the leading members at Union have doubled their subscription to their pastor's salary, and are prompt in paying it."

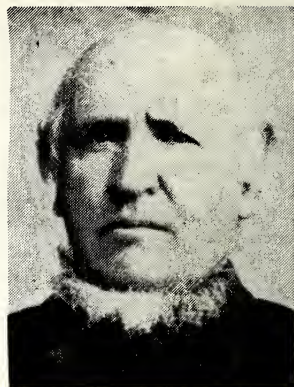
As Sunday School began on May 4, 1862 - G. Smith and G. Lyerly were superintendents, and John Ketchy was secretary and librarian. The male teachers were Thomas Earnhardt, George L. Lyerly, George Kerns, George Lyerly, David Mahaley, John Earnhardt, and John Bishear. The female teachers were Lucinda M. Trexler, Mrs. (Harriet) Verble, Dealy Wise, Aly C. Ketchy, Eliza Lyerly, Mrs. Scherer, Mrs. Clutts, America Blackwell.

So Sunday School must have begun in the Spring - perhaps after it was warm enough to not be too uncomfortable for several hours in a building.

The Pine Church was still in use, with the Gallery on three sides.



Pastor D. I. Dreher



Pastor William H. Cone

The Rev. D. I. Dreher served Union in 1866 while serving as pastor of St. James, Concord.

Once again we get the muddled feeling as we try to untangle the closing years of this period at which we are looking. The historical sketch of the congregation in the **HISTORY OF THE LUTHERAN CHURCH IN N.C.** lists the Rev. W. H. Cone as pastor in 1867 and '68; and the Rev. Simeon Scherer as pastor from 1869 - '72. But one wonders if it were really that simple! In the listing of pastors in St. John's historical sketch we read, "Simeon Scherer and W. H. Cone, 1867 - '72." There certainly does seem to be a cross-over in parishes served.

The 1867 Minutes of Synod bear the testimony: "Brother Cone speaks in flattering terms of the prospect of his pastorate, especially in the bounds of Union Congregation. The brethren generally are favored with manifest interest in hearing the Word, a growing liberality as to their support, and an increasing interest in regard to Sabbath Schools. All told, things indicate success."

These glowing words were made just shortly after entering upon his work at Union. In our Old Record Book No. 1, there is this notification at the top of the page: "A list of all the members belonging to Union Church located in Rowan County, N. C. was taken and written by the Rev. W. H. Cone, who became pastor of the Church February 1st, 1867." Males are listed in one column and females in another. It appears that when the original list was made there were 84 males and 94 females, making a total of 178. Over the years this list is added to until there are 167 males and 237 females. And over the years there are notes of roll correc-

tion beside different names — "dismissed by letter," "deceased," "expelled," "drop," "transferred to _____," or "dropt."

On April 28, 1867 Pastor Cone lists those who received Communion on that day. There were 37 males and 74 females, a total of 111 communing. (It would appear that even 100 years ago there were a number of men who left the religion to the women.)

1868 rolls around and on January 12th there is an installation at Union Church as Henry Barringer, George Lyerly, and David Mahaley are installed as Elders. At this same service Paul Peeler, A. M. Peeler, and Thomas Earnhardt are installed as Deacons. (And this goes along with the first Constitution which is included at the end of this section.)

During Pastor Scherer's years at Union ('69 - '72), and in addition to serving jointly with Pastor Cone at St. John's, he served Bethel, Organ ('69 & '70), and St. Peter's ('68 - '70). During this time he organized Christ, East Spencer on November 13, 1870, and Christiana on January 23, 1871.

The struggle over parish boundaries continued — and there is little wonder! In 1873 Bethel petitioned Synod, requesting to sever their connection with Union. There was also a petition from Union that if Bethel's petition be granted, Union might form a pastorate with some other church or churches so as to support a minister.

Union, St. Matthew's, Luther's, St. Peter's, St. Stephen, Organ, and Bethel churches with Christiana and Gold Hill prospective were left free to make their own arrangements. A delegate from each church and prospective field met at St. Peter's, and out of this Union, St. Peter's, and Gold Hill Churches were made into a pastorate. In the year 1874 Union claims both Pastors W. H. Cone and R. L. Brown. With the coming of Pastor Brown, a new era is entered — and that is another story. As these "Middling and muddled years" end, Pastor Cone is serving St. Peter's and Union.

UNION'S FIRST CONSTITUTION

Union's first constitution is undated. The following appears in the "Union Church Record Book, January 3rd, 1850."

"In connection with the Formula of our Church it was thought advisable to adopt a short Constitution for the better regulation of our Congregation. The following Constitution has been drawn up and adopted.

CONSTITUTION

Of The Church Council

Art. 1. The number of Gentlemen composing the Council, shall be six, that is three Elders and three Deacons.

Art. 2. The Church Council, shall be elected as follows. Elders four years and Deacons four years.

Art. 3. No person shall be elected to either of the above offices, who does not possess the requisite qualifications, namely age and piety.

Of Receiving Members

Art. 1. No person shall be admitted as a member of the Church until he or she gives evidence of faith in Christ. Luke 16. 15, 16

Art. 2. Instruction from the Catechism shall be given to the youth, as has been customary; but it shall not be considered a sufficient requisite for any person to become a member of the Church of Christ. I Cor. 13, 1,2 Romans 8.9

Art. 3. No child shall be received into the Church by Baptism, unless the Father or Mother is a believer in Christ. I Cor. 7. 14

Of Church Members

Art. 1. Every member shall have his or her name registered in the Church Book for the purpose of ascertaining who our members are.

Art. 2. It shall be the duty of every member, to be regular and punctual in his or her attendance at Church. Heb 10. 25

Art. 3. It shall be the duty of every member to assist in keeping up the Church if his or her circumstances will admit of it. Luke 6. 38

Art. 4. It shall be the duty of every member to try to live up to the requirements of the Formula that is to practice all those virtues mentioned in the Word of God. 2 Peter 1. 5,7

Art. 5. Any member guilty of drunkenness, or any other species of sin, shall not be permitted to remain with us, unless reformation of life is discovered. 2 Cor 6 - 14. 18

Art. 6. Should any member prove obstinate after having been admonished twice, he or she shall be excommunicated. Titus 3. 10-11."

Following the Constitution, there appears this notification: "This Constitution to be read to the Congregation at the commencement of every year."

Perhaps this constitution was merely meant to be short and for the regulation of the members. There is nothing concerning the name of the congregation, or the denomination. A reference is made to the "Formula of our Church," but we are not quite sure what that means. There is nothing which would be any confessional standard or statement.

OLDEST FINANCIAL STATEMENT

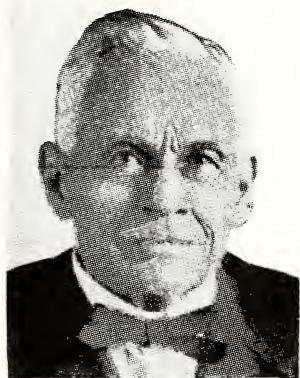
The following appears in the rear of the Old Church Record Book, and is the oldest financial statement of which we know:

William A. Walton Treasurer, Ds.	\$. cts.
To the Church Council of Union Church
Received May 1846 Of David Barringer	25 00
Paid Leonard Clutts for work on alter	10 ..
<hr/>	
Balance due said Church	15 ..
Interest on the above	5 ..
Received for rent corn, October 1846	1 92
Interest on the above	.. 64
Received of John Kerns for rent 1847	3 ..
Interest on the above	.. 44
Received of Church Council, Sept. 1847	.. 67
Received of Do 1848	.. 78
Received of Do 1849	.. 88
Received of Do 1850	.. 56
Received of John Wise December 1850	13 24
Interest on the above	1 65
Received October 1850 five bushels wheat	5 ..
Interest on the above	35
	<hr/>
	49 . 14
Credit	4 . 68
	<hr/>
	44 . 46
1842 Received of George Trexler	8 . 02
1842 Received of John Wise	10 . 20
Interest on the above	7 . 88
	<hr/>
	2 . 18
	<hr/>
	72 . 74
Paid for candels	4 . 94
	<hr/>
	\$67 . 80

Received the above in full October 21st 1854
Church Council

THE BROWN DECADE

It was in 1778 that Michael Brown and Fredrick Fisher entered 200 acres of land in behalf of the Dutch Pine Meeting House, and it was not until 1793 that the grant was actually made and 118 acres of land were registered in the Register of Deeds Office to those two men as trustees for the Dutch Pine Meeting House. It is a good thing to remember, the men and the land — for we are now concerned with a relative of Michael Brown, the builder of the Old Stone House. Almost one hundred years following that entry of land, a great grandson of this same Michael Brown became pastor of Union — the Rev. Richard L. Brown, whose pastorate spans a decade, from 1874 to 1884.



Pastor Richard L. Brown

The Rev. Richard L. Brown wrote **A HISTORY OF THE MICHAEL BROWN FAMILY**, and from his writing we have a description of Pastor Brown. "He spent three years of his school days in the Confederate Army. This, to a certain extent, crippled his education. After returning home he studied theology and entered the ministry in 1868. He was a successful worker in this sphere of life for some fifteen or twenty years, but at this time he became afflicted with partial paralysis and his work as a minister was very much hindered from this time on."

It was during his most able years that Pastor Brown served Union. As he entered the parish scene in 1874, there must have been a readiness for that which was about to happen. There had been a bleak period — the years of the Civil War and the days of reconstruction, and then these past thirty years in the Union Church had been years of so many short term pastorates. There was still the land, which Michael Brown and Fredrick Fisher had registered eighty years before. There was still the building which was referred to in the May term of Court in 1771. It was better than one hundred years old, and no one knows how many years beyond the century mark. Now it seemed that there was a willingness and a readiness to do something. After Pastor Brown had been at Union some two years, we read of a stirring of the soil in the 1876 Minutes of Synod:

"April 14th, the cornerstone of a new church edifice was laid, by Rev. R. L. Brown, Pastor, with appropriate religious services as set forth in our Book of Worship, and designated Union Church. The old church having

become more or less dilapidated and no longer adapted to the wants of the congregation, they resolved on the erection of a brick edifice which, when completed, will be of very comfortable and commodious dimensions, and will reflect much praise upon the zeal and liberality of Pastor and people."

(In those same Minutes, Pastor Brown is listed as serving Union and Christiana, and between the two congregations he lists 1 Infant Baptism, 18 Adults Baptized, 236 Communicants, 11 Confirmed, and 1 admission during the previous year. The two Sunday Schools have 28 teachers and 132 scholars between them.)

Things were happening! Today none of us can remember the building of the present building, and so then no one could have remembered the building of the Pine Church! It must have been a slow process as the people made the bricks on the property. It must have seemed ever so slow to know that it would take three walls of brick — not only laid one by one, but made one by one! Certainly it took consecration to keep at it. We can hardly begin to think of all that was involved: to keep the farm, or the tannery and blacksmith shop going, and to be concerned with the building of the church! It was quite an undertaking — to use time and weather in the wisest of ways that crops might be made and that a church might be built. From the time that the cornerstone was laid in April, 1876, three and one-half years elapsed, and, in the Old Church Record Book, there appears these words which must have been written by the pastor: "Preached in the New Church at Union the first time the first Sunday in October, 1879 By Rev. R. L. Brown, pastor in charge"

The report two months later was brief as it appeared in the local newspaper, the "*Carolina Watchman*," December 4, 1879: "Dedication Service — The dedication of the new Union (Lutheran) Church, 5 miles east of this place will take place on Sunday, December 7th. Dr. L. A. Bikle, of Concord, will preach the Sermon of Dedication."

After it was all over, the 1880 Minutes of Synod carried the following report: "Union Church, in the bounds of Rev. R. L. Brown's charge, was dedicated on the first Sunday of December. The pastor conducted the dedicatory service, and the president preached the sermon. The cost of the church, a commodious brick building, ____ by ____ , was \$2,600." (That's correct! There are blanks in the Minutes for the dimensions of the building. Maybe they just weren't sure!)

In a history compiled by Misses Mary Barringer and Ella Mae Lyerly in 1928 and 1929 and printed in the "*Salisbury Post*," which we shall call the "Barringer — Lyerly History" in the future, we have the actual money cost which they arrived at from the list of subscribers, along with the di-

mensions: "It is a brick building 40 by 60 feet with a gallery in one end. It has a seating capacity of 400. The cost of the building was \$2,378.78 in money. The brick used were made on the spot. The records show a list of all subscribers and the amounts subscribed and paid, being from five cents to \$305.00."

Something else was happening about this same time. In our "Historical Scrapbook," there is a notation along with the picture of the first parsonage that the first parsonage was built in 1878, "according to Uncle Charlie Lyerly." This parsonage was built from material of the old church and was a six room structure. Since the new church building was not completed until 1879, and the first service was not held until October of that year, we wonder about the date of 1878. It hardly seems likely that the congregation would have torn down the old Pine Church before they were through using it, or have engaged on two buildings at once. In the "Barringer - Lyerly History," the only reference made to the building of this parsonage is that it was "built of material from the old church, while Rev. Brown was pastor." The Minutes of Synod furnish no information about the time or cost of the building. The author would rather expect that in 1878, when the congregation saw the progress on the new church building, that members began to think about what they would do with the old building and determined that they would use material from it to build a parsonage.

In January, 1880 the Council elected and installed were Paul Peeler, D. A. Miller, and David Mahaley as Elders; and M. J. Walton, G. L. Lyerly, and S. A. Earnhardt as Deacons. (We simply list these because they are listed in the Old Record Book and would have been the first council elected in the new church building.)

In 1880 the "Proposed Constitution for the Use of Congregations of the Synod" was published with the Minutes. A great deal was happening during these years, and perhaps it is in view of all of this that questions were being asked. The 1881 Minutes of Synod speak of a "Petition from Union Church Council asking whether Elders and Deacons or Elders alone would have work of discipline." The answer given was, "The discipline of the church is administered by the Council in accordance with the Book of Worship." It would be interesting to have minutes of some of those council meetings prior to and following that petition!

It was a good time, and interesting decade — those years between 1874 and 1884. For the first time in better than one hundred years, there was building going on: first the church and then the parsonage. We rather imagine that there were those who said, "It doesn't look like the same place any more." And perhaps others wondered, "Why build so far from

the spring?" And maybe there were those who thought back to the years of Pastor Rothrock, when in 1835 there had been the first thought of building a parsonage. So much had happened! The "Barringer - Lyerly History" reports that it was about this same time that the first organ was bought and Mrs. Roxie Arey was the first organist.

It was a good time, and each time we gather to worship, we share in it. We still gather for worship in that rectangular building which was started in 1876 and completed in 1879!

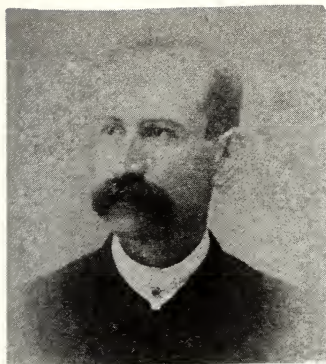
UNION – CHRISTIANA PARISH

In an earlier section, "Thirty Middling Years," we have referred to the missionary efforts of a former pastor, the Rev. Simeon Scherer. While pastor of Union, he organized two congregations: Christ, East Spencer in 1870, and Christiana, Granite Quarry in 1871. With the organization of Christiana, a relationship was started which was to continue for thirty-eight years: Union and Christiana were joined in a parish until Union became independent in 1909. It is this period of time with which we are concerned.

The name of the Rev. A. D. L. Moser appears in the "Barringer - Lyerly History," although Pastor Moser is not listed as a pastor of Union in the **HISTORY OF THE LUTHERAN CHURCH IN N. C.**, nor in the **LIFE SKETCHES OF LUTHERAN MINISTERS**. The Old Church Record Book does show that Pastor Moser baptized six children. It could well be that he served as a supply while pastor of Trinity, Cabarrus County and St. Enoch, Rowan County (1868 - 73).

Synod Minutes inform us that Pastor Brown's resignation of the Union Pastorate took effect the last of April, 1884. A student, H. L. Yarger served the congregation that summer and is credited with organizing a Women's Home and Foreign Missionary Society.

Following Mr. Yarger's supply, the Rev. J. M. Hedrick became pastor of Union Pastorate. His service was brief and perhaps this time is the best picture by the 1885 Minutes of Synod in which the President's Report reveals "a petition from Union Church in which they ask Synod to make some change in their pastorate." This may have been following Mr. Yarger's service, or following Pastor Hedrick's acceptance of the call since there is no date given. But in the President's Report of the same year, we have the following information: "April 28, 1885 – J. M. Hedrick informed me that he had resigned Union charge, resignation to take effect at this meeting of Synod."



Pastor J. W. Strickler

On the "third Sunday in January, 1886 the Rev. J. W. Strickler was installed pastor of the Union Church Pastorate, in Union Church by Revs. B. S. Brown and C. A. Rose." (Minutes, 1886) Pastor Strickler came from the Southwest Virginia Synod and during his pastorate is credited with having introduced the liturgical service in the church. While pastor of Union, he purchased Record Book No. II, and under the name of the church there appears this notification: "This book was bought by J. W. Strickler Sept., 1888." (We still refer to records in this book of dates of baptisms

when persons are in need of a substitute for birth certificates when seeking Social Security.) Pastor Strickler served the parish until October, 1889 and at his resignation Union showed 194 Communicant Members.



Pastor J. Q. Wertz

The Rev. J. Q. Wertz accepted the call to be pastor of the Union charge and was installed on the first Sunday in March, 1890. The 1890 Minutes of Synod show us something of the life of the congregation at this time. Union's portion of the pastor's salary was \$290 a year. The church building was listed as having a seating capacity of 400, and no date of organization was given. Sunday School was held 9 months a year, and at that time there were 3 officers, 12 teachers, and 100 scholars. Minutes of the following year report, "Union has increased the pastor's salary by \$100." And then in 1893

we find a different way of reporting membership: 245 Adult Members; 95 male and 150 female; 80 families, 115 baptized children. The seating capacity is now listed as 500! And by this time, the parsonage, even with our uncertainty as to its date of construction, is in for improvement. The Union pastorate "has improved the parsonage at a cost of \$25.00 and will soon place a new organ in Union Church."

As there is no record of the building of the first parsonage, the date of the building of the school house cannot be ascertained by Synodical Minutes either. No doubt it was built in 1892 as reported in the "Barringer - Lysterly History," and that timber from the old church was used in the

school building. It would be nice if we could pinpoint the date it was preceded by a happening on November 17, 1839 when a vote of the congregation was taken in "relation to the building of a schoolhouse." (Rothrock's Diary) Pastor Wertz resigned Union Pastorate December 31, 1893 (Synod Minutes) or January 15, 1894 (Record Book No. II).



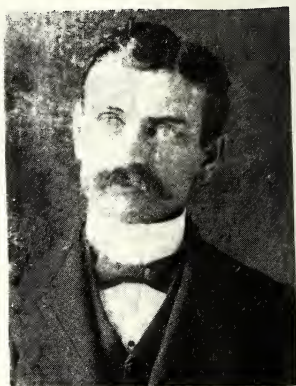
Pastor C. A. Brown

From **HISTORY OF THE MICHAEL BROWN FAMILY**, we find that the next pastor was also a descendant of Michael Brown, the Rev. Chrisenberry Alexander Brown. Concerning his pastorate, Record Book II says, "Rev. C. A. Brown, having received a unanimous call to the Union and Christiana pastorate, accepted and took charge of the work April the 1st 1894, and resigned May 1, 1900, being a pastorate of six years and one month." The 1897 Minutes of Synod show that Union had 253 Adult Members, was paying \$247.50 towards the pastor's salary, and that there were 155

scholars in the Sunday School which was still held 9 months a year. At the turn of the century 205 Active Members are listed, 64 "non active," and 417 Baptized.



Pastor J. L. Morgan



Pastor J. P. Miller

Following Pastor Brown's resignation, the pastorate was served by the Rev. J. L. Morgan, D.D. who was then a theological student at the Seminary. Following his supply that summer, Mr. Morgan returned to the Seminary, and the parish was without a pastor until that fall when the Rev. J. P. Miller became pastor.

During Pastor Miller's years at Union (November 15, 1900 to February 15, 1903), "the church was remodeled, and new pews bought." ("Barringer - Lysterly History") It would seem as if this were the time when the first addition was made, and that this addition consisted of the chancel area from the arch back, our present organ chamber, and the room where the paraments are stored. The window behind the altar has the following inscription:

"To the Glory of God
Grace May Kern
Erected by her parents

And to the Memory of
Mar 1st, 1878 Aug 22nd, 1899
Nov. 20th, 1902"

(The parents here should be identified as Mr. and Mrs. Tom M. Kern.) This is the only date which we have of this addition. There is no word that we can find of it in the Synod Minutes of this time. The 1901 Minutes do show 204 Active and 62 non-active Members, 364 Baptized Members, 195 Sunday School Scholars, and that Union paid \$225 to the pastor's salary.



Pastor N. D. Bodie

On July 1, 1903, the Rev. N. D. Bodie became pastor of Union and Christiana Churches. He had come from Ebenezer, Ga. The 1905 Minutes of Synod show that there were 311 Enrolled Members, 150 Baptized Children, and 185 Scholars in the Sunday School. Union paid \$190 toward the pastor's salary, \$350 to church, parsonage, and school properties, and \$25 for other local expenses. The Children's Missionary Society was organized in 1906, and the next year on September 30, Pastor Bodie resigned.

It was in 1903 that the Synod observed its 100th Anniversary. A memorial volume for this anniversary was published in 1902, written by G. D. Bernheim, D.D. and George H. Cox, D.D. It was entitled **THE HISTORY OF THE EVANGELICAL LUTHERAN SYNOD AND MINISTERIUM OF NORTH CAROLINA** and contains sketches

of congregations. Of the first parsonage it says, "The congregation own a nice parsonage, two-stories high, with an L, containing six rooms. There are also necessary out-buildings, and several acres of land."



Pastor L. B. Spracher

Perhaps the best words to close this section are found in Record Book No. II: "Rev. L. B. Spracher, being regularly called to the pastorate of Union and Christiana congregations, took charge March 11, 1908, and served the two congregations until July 31, 1909, when the pastorate was divided."

UNION SCHOOL

There is so much which cannot be dated in the history of our congregation. This is also true of the school building, "Union School" or "Union Academy." Certainly it was thought of many years before it came into existence. Pastor Rothrock refers to it in his diary in 1839, but sometimes it takes an idea a long time to become an actuality.

And perhaps we can understand the delay when we remember that some of the earliest educators in the schools were pastors. There was no pastor who lived at the "Union Church" until the parsonage was built while Pastor Richard Brown was here. The building of the new church thus opened the door to the building of a parsonage and a school house.

Some of our older members tell us that the first school building was built from logs of the Old Pine Church, and that this building was later called the "Little Room." The two story part which is pictured was built later, and was in front of the "Little Room." The downstairs of this part was called the "Big Room." This two story structure was standing in 1892.

The earliest remembered teachers are Pastor Wertz and his wife. (Pastor Wertz served Union from 1890 until January of 1894.) Pastor C. A. Brown, who followed Pastor Wertz, is also remembered as a teacher. No doubt in these earlier times, the congregation not only supplied the building but was expected to provide the teachers for the community as well.

The "Little Room" was used for the lower grades and the "Big Room" was used for the higher graders. And the reason behind the two story structure being built in front of the "Little Room" was that one day the upstairs might be used for a High School!

Water was carried to school from the frame parsonage across the road. Men in the congregation cut wood for the stoves in the school. A school year was roughly thought to be from the time when all the crops were in, in the Fall, until it was time to put crops in again, in the Spring (a period of four months).

Marbles and baseball were the favorite games, and the ball would often rattle one of the two front doors. On rainy days, the older children would play upstairs. Being neither partitioned nor finished, it made a good play area. One of the favorite indoor games was "Big Ring Round." We understand dancing was very much frowned upon, but it sounds pretty much like dancing: "Big ring round, right and left — Johnson girl."

As county schools came into being, "Union School" entered a new phase. The county used the building, but it was no longer up to the church

and the community to supply the teachers. During the years, many children came to the school.

The building was also used for other things. In 1906 the Junior Order of United American Mechanics was organized and met upstairs in the school building. The Junior Order ceiled the upstairs and leased it from the congregation for one dollar a year. In later years the Grange met upstairs.

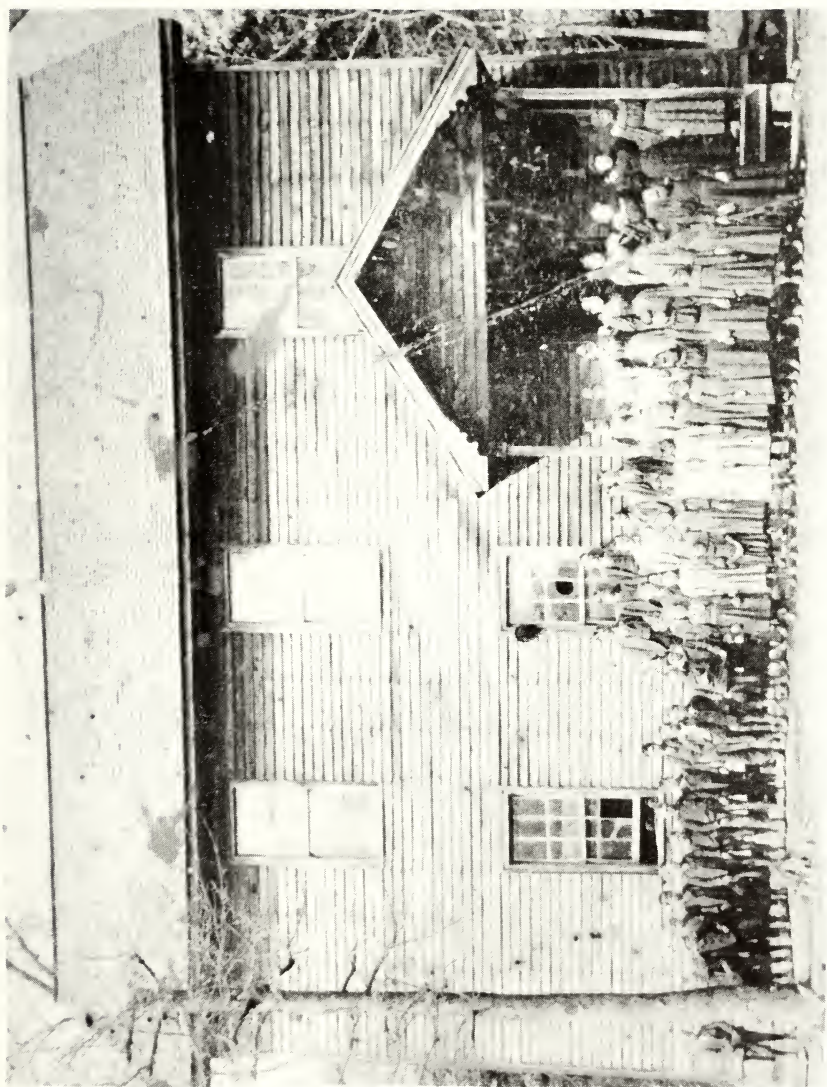
With the consolidation of schools in the county, the building was no longer used for its original purpose. The top floor was removed, and the building was used as a Community Building until the present Fellowship Building was built. It was a building which housed many memories, and it spanned different periods of time in the life of the congregation and the community.

In the School Picture on the opposite page, the following were identified by Miss Mary Barringer:

Left to Right: Lonnie Mahaley, Joe Kluttz (Rev. M. J.), Frank Kluttz, Bachman Barringer, ? , Francis Goodman, Charles Lyerly, Jess Mahaley, Oscar Mahaley, George M. E. Lyerly, John Goodman, Alex Agner, Robert Waller, Jake Walton, John Barringer, Lizzie Mahaley, J. V. Goodman, Lillian Waller, Mamie Boger, Roxie Wyatte, Martha Boger, Mary Barringer, ? Mahaley, Carrie Walton, Grace Walton, Etta Brady, Josie Brady, Eva Anne Blackwell.

Standing on Porch, Right to Left: Roxie Eller, Carrie Lentz, Ellen Barringer, Lillie Goodman, Mary Boger, Roxie Wise, Grace Wyatte, Sarah Wise, Charles Walton, Charles Waller, Hilbert Eller, M. J. Peeler (Teacher), Joe Wise, ? Canupp.

Standing in Front of Window, Right to Left: M. A. Goodman, Cicero Lyerly, Albert Earnhardt.



SCHOOL YEAR 1896 - 97



UNION CHURCH WITHOUT TOWER — 1909



UNION CHURCH WITH TOWER — 1910



UNION PARSONAGE BEFORE 1900 (C. A. Brown Family)



UNION PARSONAGE IN 1909 (Pastor and Mrs. Spracher)

BASICS

There were certain "basic" requirements that a healthy congregation felt the need for having: (1) a church building, (2) a parsonage, (3) a school house, and of course (4) a pastor. Sixty to seventy years prior to this time, two of those needs were apparent, at least to some of the people at Union: the need for a parsonage and the need for a school house. From time to time they were aware of the need for a pastor — when there was a vacancy. And over the years, as the Pine Church became older and less serviceable, they had become aware of the need for a new church building. With the building of the new brick building, the door was opened for the building of a parsonage and a school house. Yet there was something missing: the fulfillment of one of the "basics." There were still the four basic walls which were built thirty years before, with the addition of the chancel twenty years later, but the church building was basically the same. A pastor lived in the parsonage which had been built during the same period, and children still went to "Union Academy." The fact remained that the pastor who lived in the parsonage divided his time between Union and Christiana Congregations.

Perhaps the talk had been there for a good while, springing from a desire to "go it alone." The 1910 Minutes of Synod tell the story of it reaching the point of fruition: "Representatives of Union, Christiana, St. James, Wittenberg, and St. Matthew's met in Salisbury on July 10, 1909 with regard to the rearrangement of certain pastorates." One of the results of this was the separation of Union and Christiana, and Pastor Spracher continued to serve Union.

At this time Union was reporting 448 Baptized Members, and 252 Active Members. There were 15 teachers and 190 scholars in the Sunday School. The church building was valued at \$3,500, the parsonage at \$2,500, and other property at \$560. (This other property would have included the school house and the land!) The local expenses for 1909 had been \$450, and \$70 for Sunday School, with a total of \$244 given to Benevolence.

There were two things which seemed to have been happening over the Synod during these years following the turn of the century. One was the appearance of towers, being added to buildings which had already been built. And another was the use of duplex envelopes in congregations. These two things marked this period of time at Union also.

We do not know the date, nor the cost, but it was in the Spring of 1910 that a tower which was known as the "David Eller Memorial" was added to the building. The addition of towers changed the looks of

buildings from the outside, but they also made them more functional. These open towers, as they were at the time, were something of an open funnel to pick up people from three directions and channel them through a central door. The tower was the forerunner in serviceability to the narthex. It was a place to come in out of the weather and discard umbrellas and raincoats. But the tower served another function. It made it possible to have a place to house a church bell, and each church wanted a bell to send out its call to worship over the hills.

The 1913 Minutes of Synod have a recommendation by the President of Synod: "that duplex envelopes be used in connection with the weekly offerings." It was in 1912 that Union adopted the duplex envelope system. One of the reasons for this move was to encourage congregations to think of their mission beyond parish boundaries. These were also the years which were pointing to the great merger. There were signs of growth in numbers and in mission. At this time there were 75 congregations in the Synod, and 60 of those congregations had Sunday Schools.

On July 31, 1914 Pastor Spracher resigned from Union and was transferred to the Lutheran Holston Synod as pastor of the English Lutheran Church of Chattanooga, Tenn., a mission of the United Synod. Pastor Spracher's service was not long for he contracted smallpox and died on January 15, 1915. In speaking of Pastor Spracher's death in the 1915 Minutes of Synod, it is reported that "Services were held January 24, 1915 at Union Church in which his former associates in the ministry participated. His former parishioners manifested their deep love for him, joining reverently in the services, and mingling their songs with tears."

The Rev. R. L. Patterson, D.D. was called to Union following Pastor Spracher's resignation. He took charge of the work on October 14, 1914 and resigned on October 10 of the following year.



Pastor R. L. Patterson



Pastor C. R. Pless

Union was fortunate during this period of time. Vacancies were not of many months in duration. On January 1, 1916 the Rev. C. R. Pless became pastor of Union. Pastor Pless resigned on April 6, 1919, and his resignation was effective on May 31 of that year. Something was happening in the church. Churches of the Lutheran Confession celebrated the 450th Anniversary of the Reformation in 1917. In 1918 the General Synod, the General Council, and the United Synod of the South (of which the N. C. Synod, and therefore Union was a member) merged to form the United Lutheran Church in America.

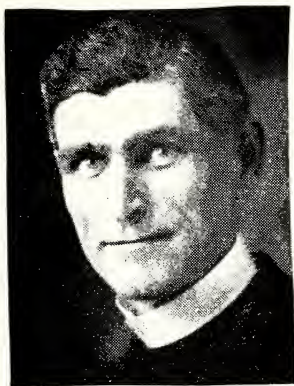
A historic happening was taking place at Union also. The 1919 Meeting of the N. C. Synod was at Union. It was held in May, and it is quite apparent why it was held at Union, and why Pastor Pless was remaining until the end of May as the pastor of Union. A service was held at 12 o'clock on Sunday, May 18, at which the Rev. Prof. R. A. Goodman preached the Ordination Sermon. Those ordained were George S. Bowden, M. Joseph Kluttz, and Charles E. Ridenhour. Union congregation was 145 years old when she gave her first son to the ministry — Miles Joseph Kluttz!



Pastor J. B. Haigler

On September 1 of that year, the Rev. J. B. Haigler entered upon his work at Union and was installed April 25, 1920. At that time Union had 562 Baptized Members, 376 Confirmed Members, with 14 teachers and 200 scholars in Sunday School. There was still the basic building with the corners and balcony for Sunday School classes. The church was now valued at \$7,000 and the Parsonage at \$2,500. Current expenses for 1919 had been \$1,119 and \$60 of unusual expenses, with \$544 being given towards Benevolence.

Pastor Haigler closed his work on the second Sunday in November, 1922. The Rev. J. C. Dietz received a call to become pastor of Union and took charge of the work on April 8, 1923. And that opens the door for another story.



Pastor J. C. Dietz

It is just one sentence which appears in "Record Book No. 11," but a great deal is in it: "Rev. J. C. Dietz, having received a call to become pastor of Union E. L. Church, took charge April 8, 1923 and resigned the same Oct. 31, 1925." A great deal happened during that period of time, and much of it laid the foundation not only for that which followed during this period but in the next fifty years.

Two important things happened in 1923 which must have added emphasis to an awareness of a need. We learn from the "Barringer - Lysterly History" that shortly after

Pastor Dietz' arrival, teacher training classes were begun. In the Summer of 1923, the first Vacation Bible School was organized with six teachers and 100 pupils. Something began then which was still continuing in 1929: Vacation Bible School was being held for 20 days during the Summers! Certainly that awareness of the educational responsibility within the congregation was to lead to other things.

In the Spring of 1924, there was another newness. A carbide lighting system was installed in the church and the parsonage. The cost was \$355.47.

But the newest of the new had to wait for the Spring of 1925. Something was happening at Union which had not taken place in the 150 years of her being! There had been buildings — the Old Pine Church, and the present brick structure. There had been additions — the chancel area and the tower. These additions had been largely for worship. Throughout the 150 year history, the educational facilities had been virtually the same in both the pine church and the brick church — four corners of a sanctuary and a balcony! Little wonder that the Minutes of Synod that Fall speak in glowing terms of what had happened: "Union Church, Rev. J. C. Dietz, pastor, has built a modern Sunday School building, which is provided with classrooms for splendid work in that line. Both the Sunday School building and the church will be heated by a furnace which was installed this summer."

The installation of the furnace spoke of a major improvement, and no doubt a great deal of work. The basement had to be dug before there could be a furnace. It must have seemed strange and quite roomy to have those two stoves removed from the sanctuary.

The educational addition was what now appears as the left transept and the old portion of the educational building. A few years later it is described in the following way in the "Barringer - Lyerly History": "In the Spring of 1925 a Sunday School building was erected, containing a primary department, men's Bible classroom, 10 smaller classrooms, and also an office for superintendent and secretary and treasurer. At the same time the chancel of the church was remodeled, and a heating system was installed. The total cost of these improvements was \$7,070.59."

Following Pastor Dietz' resignation, the Rev. N. D. Bodie was called to be pastor and took charge of the work on July 1, 1926. Pastor Bodie had served the congregation years before while it was still in a parish with Christiana, from 1903 to 1907. Pastor Bodie's health was not good, and due to a prolonged illness, he resigned the work on January 31, 1927.

Once again Union looked to a former pastor, and issued a call to the Rev. J. C. Dietz. Less than two years since leaving Union, Pastor Dietz returned and took up the work on May 25, 1927. He moved back to the parsonage which he had lived in before, but he was soon to move again. In the late Winter and early Spring of 1928 a new parsonage was built.

Synod met in February of 1928, and this is the report in the Minutes: "Union Church, of which Rev. J. C. Dietz is pastor, is building a new modern eight room brick parsonage, which they hope to have ready for use by the early part of the coming Spring. The new parsonage is located further from the church and graveyard than the old one is, and will be quite a credit to both pastor and congregation as a mark of advancement. It is planned also to recover the church as soon as the parsonage is finished. These improvements will represent a cost of around \$6,000. Also the balance of \$1,250 on the Sunday School building and heating plant was paid."

The old bell which was placed in the tower when built had cracked over the years. Somewhere around this time a new bell was presented to the church to replace it by Mr. and Mrs. Martin Earnhardt. This bell is still in use.

The Parochial Report for 1927 shows that G. L. Lyerly was secretary of the council, and W. A. Agner was treasurer. W. C. Eller was Sunday School Superintendent. There were 486 Baptized members, 304 Confirmed Members, and 199 Communing Members. There was a staff of 20 in Sunday School with 242 pupils and 36 on the Cradle Roll. There was one men's group with 26 members, 1 women's group with 55 members, and 2 young peoples' groups with 55 members. The church was valued at \$7,000, the parsonage at \$6,000, the School and Parish House at \$7,000, and an endowment of \$10,000. The Current Expenses for the year were \$1,685, with \$965 for unusual expenses, and a total of \$957 given to Benevolence.



THE PARSONAGE



THE CEMETERY

In speaking of the work which was done over these years, the "Barringer - Lyerly History" reports: "In August, 1928, the church was recovered with a composition shingle. The total cost of this building program covering a period of six years was \$13,064. On the fourth Sunday in October, 1929, a special offering was taken in the Sunday School to pay off the remainder of the debt on this building program. The offering amounted to \$2,994, which was sufficient to clear all the church property of debts. On the first Sunday in November, 1929, an all day service was held for the purpose of dedicating the new Sunday School building. Rev. J. L. Morgan, D.D., president of the North Carolina Synod, preached the dedicatory sermon at the 11 o'clock hour. In the afternoon, after the Rev. N. D. Bodie, a former pastor, delivered an address appropriate to the occasion, Rev. J. C. Dietz, the pastor, performed the act of dedication."



Pastor B. E. Petrea

Pastor Dietz served the congregation until his resignation on March 31, 1932. The Rev. Brunner E. Petrea, who was serving at Hardin, was called as pastor and began his work on July 1, 1932. During that year, G. L. Lyerly was serving as secretary, W. R. Trexler as treasurer, and H. B. Lyerly as Sunday School Superintendent. There were 515 Baptized and 314 Confirmed Members, and 187 Communing Members. Sunday School showed a staff of 19, with 343 pupils on roll, and 32 on the Cradle Roll. There was 1 men's group with 15 members, 1 woman's group with 21 members, and 3 young peoples' groups with 100 members. The valuation of the property was reported the same as it had been. Current expenses were \$1,580 and Benevolence giving was \$674.

During the years of Pastor Petrea's pastorate, many improvements were made. The Minutes of Synod in 1938 carry a listing of some extensive improvements: "Union Church, near Salisbury, Rev. B. E. Petrea pastor, has put down a hardwood floor in their auditorium, refinished the side walls, built new composition ceiling, installed art memorial windows, purchased new lights, repaired their heating system, and covered the chancel and aisle floors with new carpet, all at an approximate cost of \$1,800, which is paid in full." On June 26 a special service of re-dedication was held with Dr. J. L. Morgan, President of Synod, delivering the Sermon. Dinner was served in the grove afterwards.

In the 1940 Minutes of Synod, it was reported that "Union has within

the past year landscaped and beautified their church grounds and planted shrubbery." In 1939 F. W. Bankett was both secretary of the Council and Sunday School Superintendent. Robert Lyerly was treasurer. There were 524 Baptized Members, 315 Confirmed Members, and 208 Communing Members. The Sunday School staff showed 21, with 300 pupils on roll, and 18 on the Cradle Roll. The Church was valued at \$8,000, the parsonage at \$6,000, and the School and Parish House at \$7,000, with other property listed at \$4,000. Current expenses were \$1,408, unusual expenses, \$442, and Benevolence giving, \$1,067.

With the 1941 Minutes of Synod we are able to place a date on the ending that we cannot on its beginning, the school house. Union "has torn down their old school building and has put up a new church community house in its place, which will serve a needed purpose for church gatherings on other than preaching occasions. The work was done by members themselves at off hours."

With Pearl Harbor on Sunday, December 7, 1941, an increased number of young men and boys of Union were being called into Military Service. Over the next several years, things would change. During these times it must have seemed good to those boys who were in service to return home and find the life of the local congregation continuing. In the midst of it, Pastor Petrea had been at Union 10 years, and this occasion was observed as we read in the 1943 Minutes of Synod: "The 10th Anniversary of Rev. B. E. Petrea as pastor of Union Church was appreciatively observed by that congregation August 16, 1942. A beautiful tribute from the congregation was given by Mr. Leroy Trexler who is a ministerial student from that church, and the sermon was preached by your President. Rev. M. J. Kluttz read the Scriptures and offered prayer. At this service, Pastor Petrea consecrated their new and beautiful Gethsemane window over the chancel, the reredos for the altar, a set of candlesticks, altar desk, a set of vases, and paraments for the chancel. In closing of the services, Pastor Petrea expressed grateful appreciation for himself and his family for the manifestations of hearty good will and cooperation on the part of the congregation."

The war continued and made for shortages in a number of things. One thing which the congregation had wanted, they had to wait for because of the war, but it was fulfilled as the 1946 Minutes of Synod testify: "Union . . . has recently installed a new Hammond Organ, which they paid for in full, at a cost of \$2,000. It was placed in their services for the first time on Sunday, November 11, 1945 which was 'Armistice Day.' "

As Pastor Petrea summarized his pastorate in "Record Book No. 11," he closed by saying, "1945 Hammond Organ installed, choir loft (memorial to Jane Boger) by W. C. and Mrs. Eller, new (crescent) drive built in front

yard. Shrubbery set at cemetery yard. Yard graded and cement walks laid. Curb stones removed from cemetery, ground prepared and grassed. Water and light fixtures placed in parsonage. Several acres reset in pines. Drinking fount (Memorial Agner Efird) placed in 1948."

Pastor Petrea resigned January 15, 1949. His parochial report for 1948 showed that Herman Frick was secretary of the Council, C. Lee Kluttz was treasurer, and F. W. Bankett was Sunday School Superintendent. There were 526 Baptized Members, 388 Confirmed Members, and 256 Communing Members. 21 were on the Sunday School Staff and 315 on the Sunday School Roll. There was 1 men's group with 15 members, 1 women's group with 80 members, and 1 young peoples' group with 30 members. The value of the church property was still listed the same. Current expenses for 1948 were \$2,210, unusual expenses \$1,156, and total Benevolence given was \$4,602.

With the resignation of Pastor Petrea, Union was in for a few changes. The next four pastors were to come directly from the Seminary. The longest pastorate was to be followed by some relatively short pastorates.



Pastor W. Baxter Weant

After the call of Seminarian W. Baxter Weant, and prior to his coming, Minutes of a Council Meeting tell that Mr. Herman Frick was elected Treasurer of the Building Fund. So it must have been that there was something on the mind of the congregation at that time. In August, 1949 the Council action was that the chairman appoint a Building Committee to work with the pastor. This was followed by Council action in September that plans be drawn up for an addition to the church building. In December, J. H. Barringer, Jr. was elected chairman of the Building Committee. It had been twenty

years since any building had been done, and now it looked as if Union were readying herself again for such an undertaking.

During this time there was other activity going on, and a clipping from the "Post" tells the story as Mr. W. R. Trexler is shown presenting keys to a new 1950 Chevrolet to Pastor Weant as his Christmas present from the congregation!

In January, 1950 the Council voted to have a congregational meeting the fourth Sunday of the month for the purpose of presenting the Building Program. The committee expected the costs to be around \$20,000. There is no record of that meeting being held in the book of minutes. Nothing more appears concerning the building program during the balance of the year. At the end of August, Pastor Weant announces his resignation to the Council to be effective on September 29.

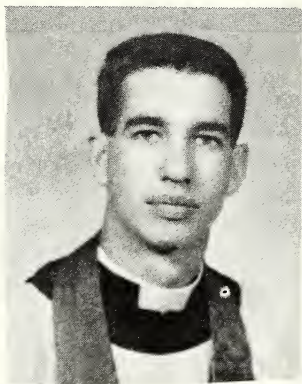


Pastor T. C. Plexico

Once again Union is without a pastor, and finds it necessary to have a pulpit committee. This time the vacancy will be for a longer time. Again the congregation calls a seminarian — T. C. Plexico. Pastor Plexico enters the work on June 1, 1951.

It is shortly after this that building once more begins to come out in Council meetings, as the Council is asked to make decision in various areas. By the third Sunday of October, 1951, the congregation finds the church unusable, and on that Sunday meets jointly with Christiana Congregation. It was during this time that the tower was enclosed, that the transepts were built — that the building as we know it now came into being. As we understand it, the original plans which anticipated an expense of \$20,000 were enlarged through individual gifts. The tower work was done by using the future framing for the Mahaley - Peeler Annex as scaffolding. Work progressed, and the congregation was ready to have a Service of Dedication in November, 1952. The Minutes of Synod for 1953 report: "A Dedicatory Service for the Mahaley - Peeler Memorial Annex, Kerns Memorial Transcept, Peeler - Trexler Memorial Narthex, Bankett Memorial Chimes, and Projection Room Equipment, etc., including additional fixtures and appointments was held on November 30, 1952 at 11:00 A.M." The President of Synod, Dr. F. L. Conrad, was present and delivered the Sermon. The total cost was approximately \$36,000, and a Service of Rededication for Union Church was held at the same time.

Something else had been happening at Union. It is listed as a "first" in the Council Minutes. We quote from a called meeting on July 6, 1952: "It was decided at this meeting to give Pastor Plexico a gift since this is the first pastor to marry while serving this congregation."

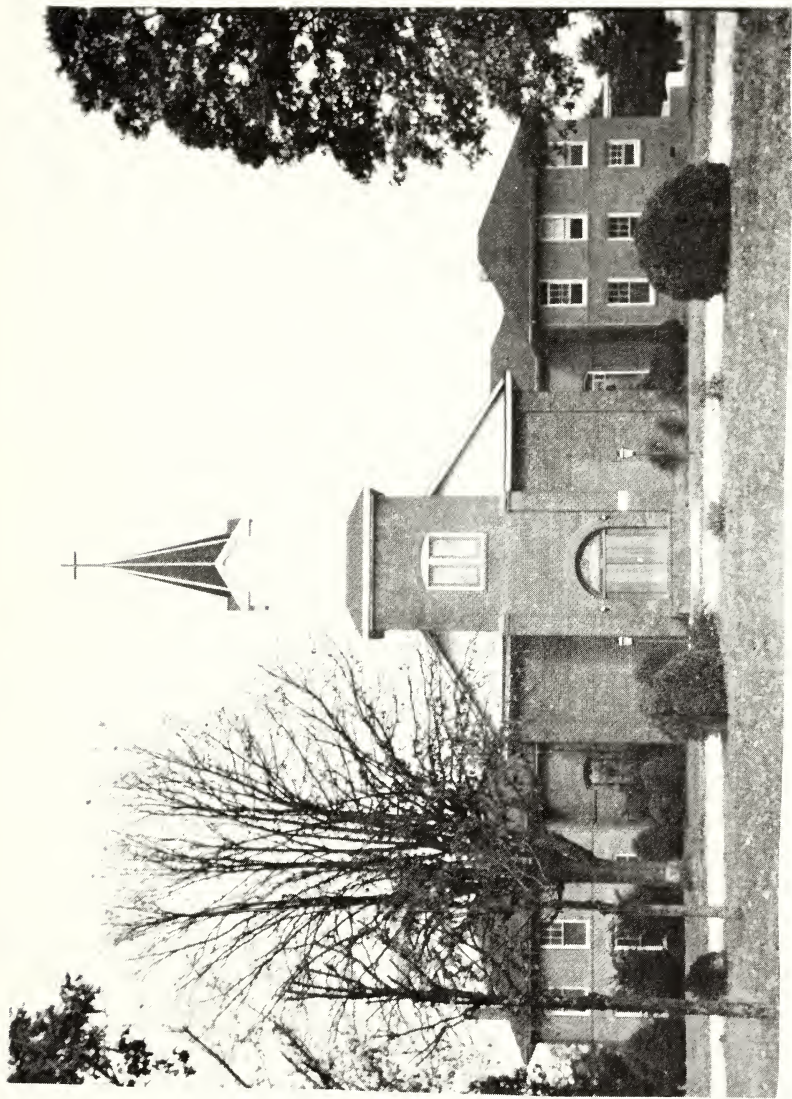


Pastor Plexico resigned, effective November 1, 1953, and once again it was time for a pulpit committee to work. History repeated itself again, and the congregation called a seminarian — T. Joseph Shumate. Pastor Shumate came to Union following his graduation in 1954.

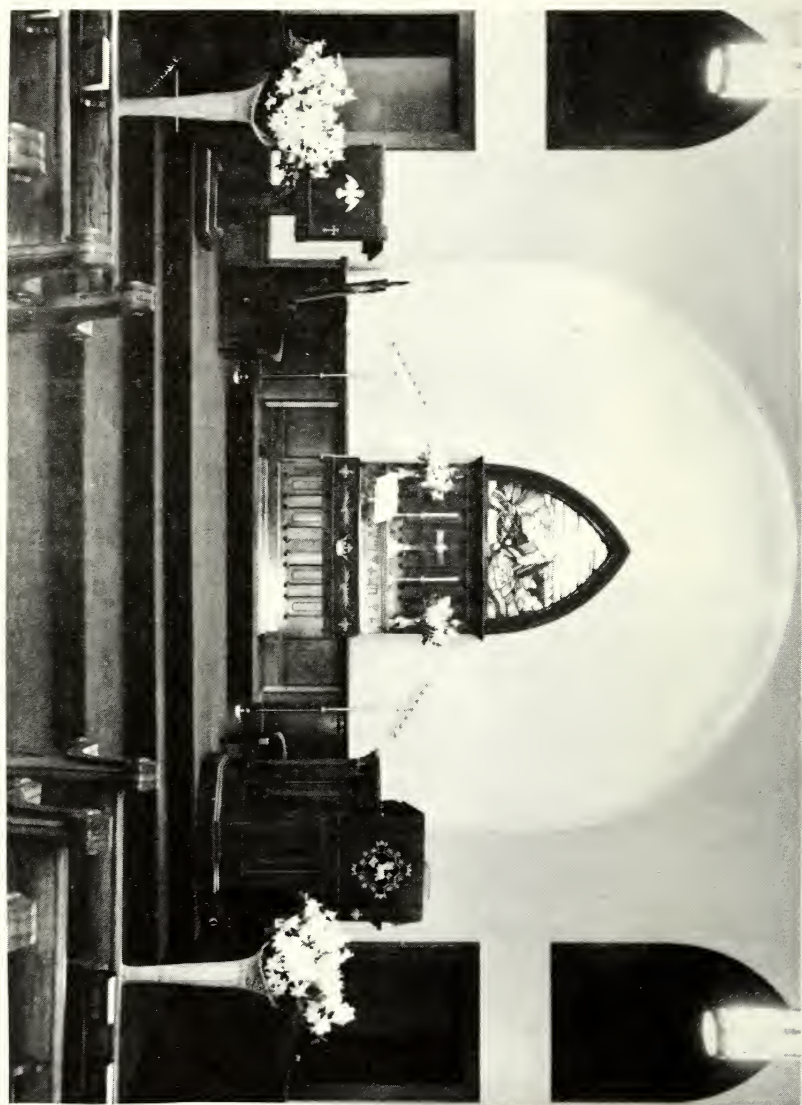
Pastor Shumate started a new Parish Register, and under the Historical Events in that register listed happenings for the years. In this way we are able to date certain happenings. Quotations which follow, unless otherwise noted, are from this Parish Register.

In 1954 a "circle drive was paved in front of church, \$1,500. Outside Bulletin Board was erected by Luther League."

The days of the old school house were numbered, for it was no longer meeting the needs of the congregation, even as a Community Building. In the minutes of a Council meeting on March 20, 1955, we read, "The con-



CHURCH AT DEDICATION SERVICE — NOV., 1952



gregation voted to accept the proposed community building plans." Mr. J. H. Barringer, Jr. was named chairman of this committee. And it could have been that the beginning of work in the area brought forth action by the Council in August: "Motion carried that table for Homecoming be placed in shade at front of church."

By the end of 1955, the meaningful happenings were listed: "Central heating system installed in parsonage, \$985. Lake built by Brotherhood and stocked with bream and bass. New Church Constitution adopted."

In April, 1956, the Church Council went on record: "Motion carried that Church Council go on record as naming the new building fellowship hall." The Council went on record, but we call it something of a cross between that action and the old community building — Fellowship Building! Listed happenings for 1956 are "Softball field graded, removal of old tenant house and barn, \$100. Two arches in nave rebuilt. Interior walls of church repainted. Exterior woodwork of church and educational buildings repainted. Cemetery marked off and permanent markers installed. Union Church included in will of E. B. Bankett."

At the December, 1957 Council Meeting, the Council is informed that Bob Oddie has paid \$150 for the old community building. Then on December 8, Dr. Misenheimer, Assistant to the President of the N. C. Synod, is present for the dedication of the new Fellowship Building which had cost \$11,000.

Historical Events listed for 1957 are "Interior of old parsonage repainted. Softball field enlarged, \$78.00. Deep well drilled at church, pump installed. Shrubs removed from around church, grass planted. Steps built to small furnace in right wing. Extra speaker added for church organ — speaker system improved."



Pastor J. Schoneberg Setzer

On December 22, Pastor Shumate announced his resignation to become effective January 12, 1958. Once more Union was to look to Southern Seminary.

Seminarian J. Schoneberg Setzer was called and accepted the call to Union following graduation. During that year new Service Books and Hymnals were purchased and dedicated in September. New choir robes were purchased. Two new Bibles were purchased for the pulpit and lectern by Miss Lucy Kerns, and Mr. and Mrs. Robert Kessler. New siding was placed on gables of the parsonage.



CHURCH POND BUILT IN 1955



SHELTER ADDED IN 1970

There was an encounter with the old also. The old parsonage and out-buildings were sold and torn down for \$350. An old Bible was rebound by Mr. and Mrs. M. Lee Trexler. The archives was started during Pastor Setzer's pastorate, and it likely came from this time. The Council acted to purchase a 1954 Farmall Tractor for \$550 for the upkeep of the grounds, and the tractor is still in use.

The Parochial Report for 1958 showed 479 Baptized Members, 383 Confirmed Members, and 293 Communing Members. 36 were on the Sunday School staff, and 356 enrolled. There was 1 Men's Group with 20 members, 1 Women's Group with 92 members, and 2 Young Peoples' Groups with 50 members. Congregational expenses were \$10,166 and Benevolence was \$5,531.

In 1959, it is apparent that there is another need in the physical plant — a need for a storage building. The \$150 from the sale of the community building, and the \$350 from the sale of the parsonage and outbuildings are earmarked for this. "The Council voted in favor of presenting the proposed plans for the new building to the congregation, and also to recommend that the necessary funds be on hand before the construction is started." Mr. James L. Lyerly had completed the building by the October Council Meeting of 1960. The contract had been given for \$2,413.20 on July 24. The area between the church and the Fellowship Building was also paved during the year. In December, 1960 the Council voted to set up a Memorial Fund, stating that "Those in the congregation desiring to remember loved ones and friends can donate to this fund instead of buying flowers. This would be a permanent record, and a memorial fund book would be placed in the church."



Pastor Vernon A. Frick

With the resignation of Pastor Setzer at the end of August, 1961, a pulpit committee got busy again. Once more Union looked South, but not to Southern Seminary this time. The Rev. Vernon A. Frick, pastor of Nativity in Spartanburg, S. C., was called and accepted, entering the work at the end of December. Perhaps this explains some of the work done at the parsonage that year: "painting interior, tile on bathroom floor, new tub, half bath installed upstairs."

The Historical Events for 1962 show a listing: "Canopy and walk from Church to Fellowship Building, given by Miss Lucy Kerns

(\$1,500). Walks from Fellowship Building to pavement poured, pavement of area between Fellowship Building and Church to circle drive (\$1,150). Landscaping from fellowship building to and including cemetery, new road graded down west side of cemetery (\$550).” During this year storm windows were installed at the parsonage, the narthex and chancel were painted, a folding door was placed in the Fellowship Building, and a Worship Center was installed in the Fellowship Building which was given by Miss Lucy Kerns.

Over the years, the upstairs of the parsonage had very little use until Pastor Frick came, so a great deal was needed. In 1963 the floors were sanded. The walls were sheetrocked, and celotex placed on the ceiling and the upstairs was painted. A double garage was also built at the parsonage.

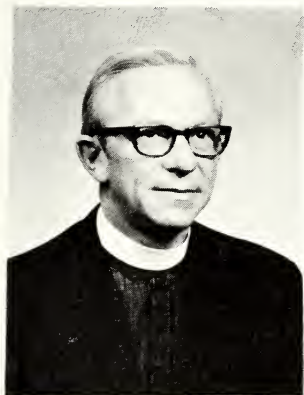
Attention was given to equipment and facilities at the church in 1964 as a new mimeograph machine was purchased. Work was also done in renovating the pastor’s study and the church office. This was followed in 1965 with a face lifting from without as the exterior of the Church and Fellowship and Storage Buildings were painted. New white paraments were purchased, and a storage cabinet for the paraments was placed in the small room to the left of the chancel.

1966 was to be a big year at Union. Along with small improvements as needs were met — such as the installation of two electric heaters in the nursery (the Mrs. C. J. M. Cauble Classroom), and carpet and floor covering for downstairs in the parsonage — there was a need for something more extensive. Once again Union had been getting ready to build to meet a need for more educational space. On August 28, 1966, Dr. Misenheimer, Assistant to the President, was with the congregation as ground was broken for a new Educational Building. This building was completed and dedicated by the President of Synod, Dr. George Whittecar, on April 30, 1967. The cost of the building which was to handle the educational needs from Nursery through the Third Grade was \$35,000. Also included in the building was a Library - Conference room.

A road was built around the cemetery in 1968 and the parsonage was recovered. That year, the entrance to the church took on the look which we have become accustomed to as new tile was placed and a new center guard rail was added. At the end of the year, Union was reporting 579 Baptized Members, 448 Confirmed, 353 Communing, and 385 Active Confirmed Members. There were 55 leaders in Sunday School and 320 pupils. The current expenses were \$17,633 with unusual expenses of \$8,727. \$9,797 was given towards the Apportionment that year and \$1,950 was given to other Benevolence. The indebtedness of \$4,289 on the Educational Building was paid in full.

Different persons will remember in their own way the happenings of 1969. This was the year when the air conditioning was accomplished in the church. At the same time repair work was done on both furnaces and the sanctuary was painted and recarpeted. The total cost was \$11,546. Work was also done across the road as the parsonage was painted inside and out.

In 1970 the church roof was replaced and an air conditioner was installed in the nursery. The drive at the parsonage was reworked and covered with stone, and a shelter was built at the pond.



Pastor L. Aaron Lippard

Pastor Frick resigned to accept a call to Frieden's, Gibsonville on August 15, 1971. The vacancy was only of a short duration for the Rev. L. Aaron Lippard of Cedar Grove, Vale accepted the call and moved in October 15. This change of pastors was responsible for some more work in the parsonage as the kitchen and upstairs were carpeted, and paneling was placed in the den.

The Fall of 1971 witnessed a return to "school days" at Union. A weekday Kindergarten was started with Mrs. Ann Tucker as teacher. The Kindergarten meets in the Kindergarten classrooms of the Educational

Building.

Aluminum siding was placed on the tower and the boxing and gable ends of the church and educational wings in 1972. The cost was \$3,500. The Fellowship and Educational Buildings were treated for termite control, and the kitchen was painted in the Fellowship Building.

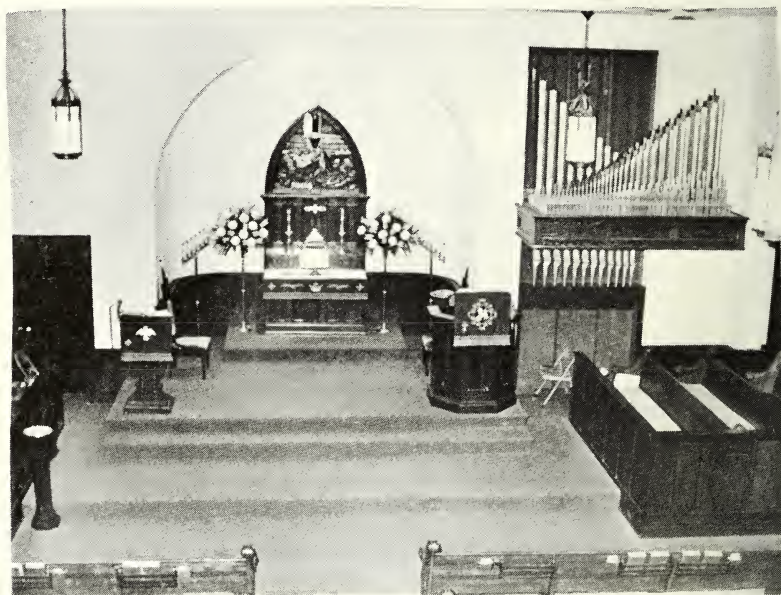
The big news of 1973 was that the congregation agreed to the recommendation of the Organ Committee, and in due time — following work of men of the congregation in providing an organ chamber — a new Schantz Pipe Organ was installed. The \$25,500 organ of 12 ranks was dedicated debt free at a recital given by Mrs. Dawn Merrell on October 14.

The original plans to simply grade and pave an area for multiple use as tennis court and basketball court was enlarged on in the Winter of 1973. Not only were these facilities made possible, but the court area was treated and painted, and a chain link fence was used to set the area off. It is hoped that in the future this area might be enlarged with facilities for younger children as well.

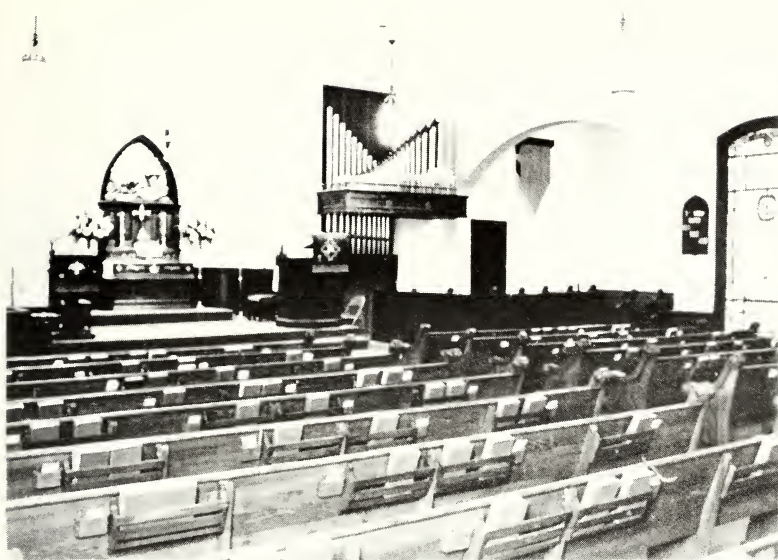
As we come to our 200th Anniversary, certain things have happened: the Fellowship, Educational, and Storage Buildings have been painted outside. The church office has been renovated and painted. The congregation voted on the last Sunday of May, giving the Church Council approval to do the work and borrow the money needed for repairs estimated at \$7,000 in the left educational wing off the sanctuary.

The history of the congregation was being completed, with hopes of being ready for distribution by Homecoming Sunday. The Rev. Herman Fisher, a grandson of Pastor Brown who was here when the present church was built in 1879, and a grandson further removed of the Michael Brown who built the Old Stone House and was trustee of the church's original land grant, was to speak on Homecoming. Sons of the congregation in the ministry had been invited back to preach during the year.

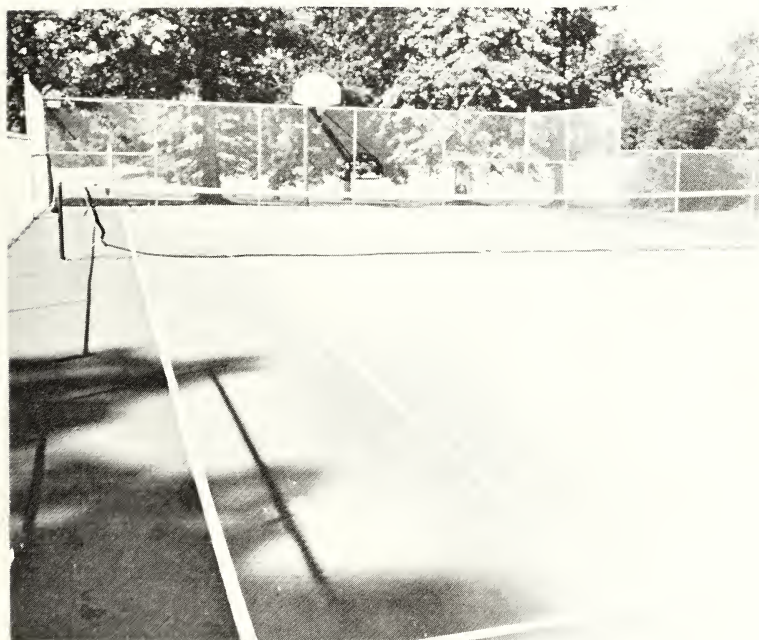
It is a year of joy, when we know anew of God's blessings! The God of our fathers leads us into every new undertaking.



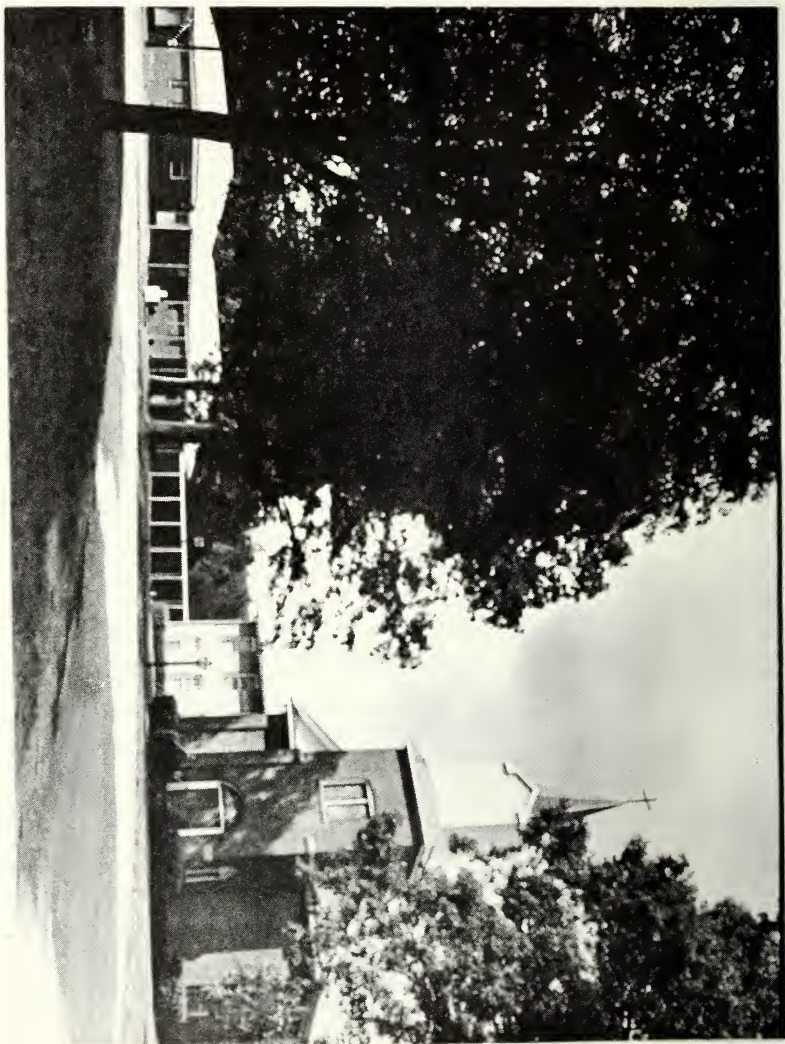
INTERIOR OF CHURCH



INTERIOR OF CHURCH



TENNIS COURT



CHURCH AND OTHER BUILDINGS

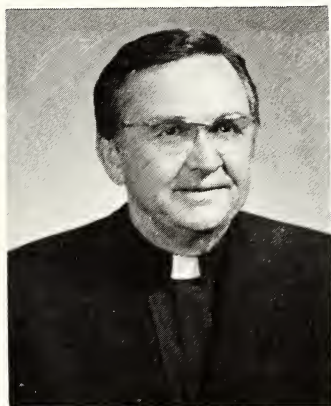
SONS IN THE GOSPEL MINISTRY



Pastor Miles Joseph Kluttz

Joe, and Sarah Elaine (Mrs. Eugene Honbarrier). Churches served: Ascension, Brooklyn, N. Y., 1920-24; in N. C.: St. Luke's, Bear Poplar, 1924-27; at Waynesboro, Va. and Damascus, Va., 1927-40; Wittenberg, Granite Quarry, 1940-52. He retired of ill health in 1952 at Granite Quarry. He died April 22, 1963 and is buried in Union Cemetery.

BERNARD LITTLETON TREXLER was born December 17, 1917 to William Roedel and Carrie Cauble Trexler. He graduated from Lenoir Rhyne in 1938 and Southern Seminary in 1941. He was ordained by the N. C. Synod that year. He married Dorothy Caughman of Columbia, S. C. on November 1, 1941. Children: William Bernard (a Lutheran Minister) and John David. Churches served: Holy Communion, Belmont, 1941-43; Trinity, Rocky Mount, 1943-49; St. Mark, Asheville, 1949-59; St. Mark, Corpus Christi, Tex., 1959-61; and Trinity, Greenville, S. C. since 1961.



Pastor Bernard Littleton Trexler



Pastor Leroy Cauble Trexler

LEROY CAUBLE TREXLER was born August 9, 1922 to William Roedel and Carrie Cauble Trexler. He graduated from Lenoir Rhyne in 1943 and Southern Seminary in 1945. He was ordained by the N. C. Synod that year. He married Mable Shealy of Columbia, S. C. on September 27, 1945. Children: Baby girl (deceased), Nancy Eileen, Robin (deceased), Leroy Cauble, Jr. Churches served: Good Shepherd, Goldsboro, 1945-49; Mt. Herman, Cabarrus Co., 1949-51; St. John, Cherryville, 1952-58; St. Paul, Sarasota, Fla., 1958-65; and St. Paul's, Columbia, S. C. since 1965.



ROBERT GLENN YOUNG, son of Ed-die Linz and Lala Agner Young was born July 15, 1945. He graduated from Catawba College in 1967 and from the Southern Seminary in 1971. He was ordained in that year and has served as pastor of Morning Star, Matthews since his ordination. On December 18, 1966 he married Barbara Beaver of Emmanuel Lutheran Church, Rockwell, N.C. They have two children: David Neil and Barbara Suzanne.

Pastor Robert Glenn Young

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HOW OUR MAIN BUILDING(S) GREW

ILLUSTRATION OF FLOOR PLANS OF CHURCH, SHOWING ADDITIONS

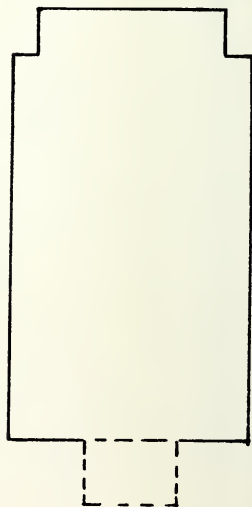
1879 saw the completion of the rectangular building which is now our nave. (see pages 29 - 31)

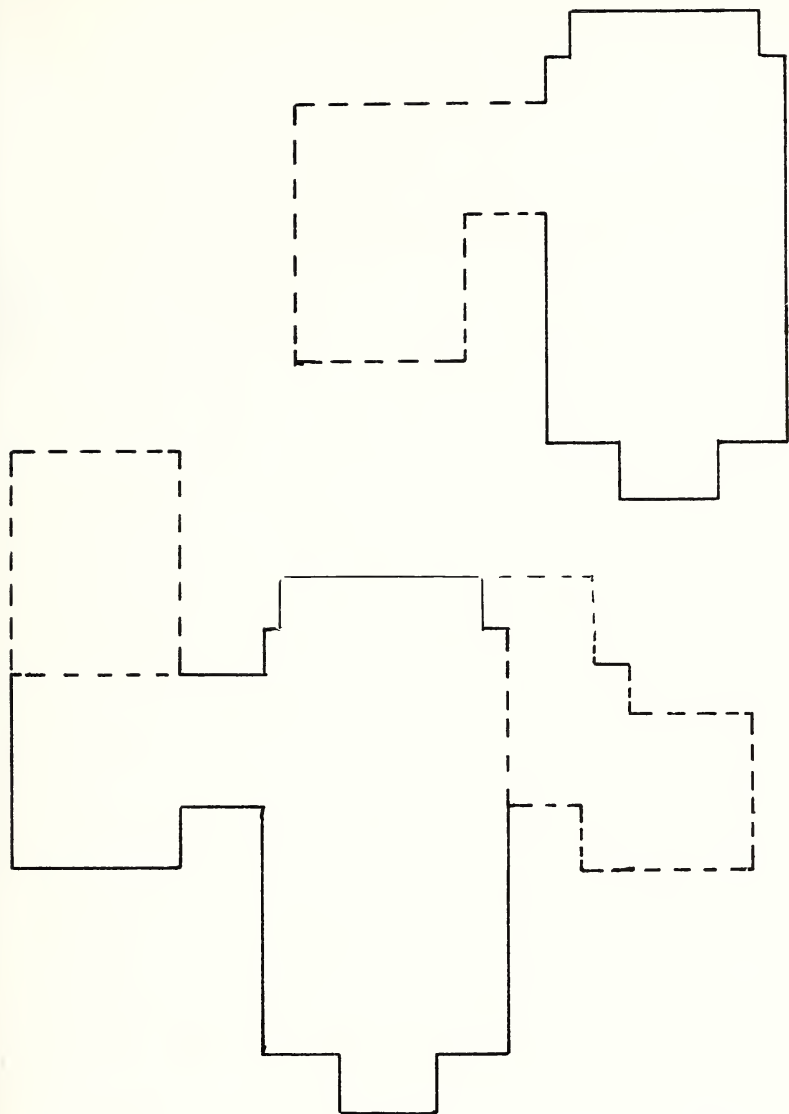


The 1902 addition was small but meaningful. It furnished our present chancel area, the organ chamber to the right, and the small room to the left. (page 35)



The addition of a tower in 1910 made the center aisle possible which we know today. (pages 42 - 43)





1925 saw the completion of the first educational unit. A window in the original rectangle became a door to the new addition. (page 45) See top illustration.

In 1952 extensive remodeling and new additions brought the look which we know today: transepts in our worship area and more classroom space. (page 52) See bottom illustration.

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